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A NEW
HISTORY
OF *Nic. Clarke*
CHINA,
Containing a
DESCRIPTION
OF THE
Most Considerable Particulars
OF THAT
Vast Empire.

Written by *Gabriel Magaillans*, of the Society of
Jesus, Missionary Apostolick.

Done out of French.

L O N D O N,
Printed for *Thomas Newborough*, at the *Golden*
Ball, in *S. Paul's Church-Yard*, 1688.

THE PREFACE.

FOR these Hundred Years last past, there have been Printed such a great number of Relations of *China*, that they who have read them, will perhaps believe too readily that they can receive no New Information from this. However, my Confidence is such, that if they will but take the Pains to read it, they will hardly find therein any thing which they have read before in others.

China is a Country so Vast, so Rich, so Fertile, and so Temperate; the Multitude of the People so infinite, their Industry in Manufacture, and their Policy in Government so extraordinary, that it may be truly said, that ever since the undertaking of Long Voyages, there was never any Discovery made, that might stand in Competition with this Kingdom. These are things known to all the World; and so there needs not much more to be said, to make the Learned apprehensive, that the Subject is large enough to fill many more Volumes than yet are extant,

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and to employ the most able and judicious Writers.

To this it might be added, That among all the great numbers of Relations that have been Printed upon this Subject, there are few that merit Public Reputation, or that have been written with a design to inform us of the most considerable Particulars of that Vast Empire. The Relation of *Ferdinand Mendez Pinto*, in all other places, where he does not speak of the *Portugal* Affairs, is stuff with Fables and *Chimera's*, which he has invented with a most wonderful fertility of Imagination : And which he has season'd with so many Circumstances and studied Discourses to persuade and prepare the belief of his Reader, that there are several Persons who take them for real Truths. But those are Errors now not at all to be regarded, seeing that the most part of the Nations of *Europe* have given us very exact and sincere Descriptions of *China*, and many other Countries of which that Author speaks.

For Example: He says that the City of *Nan Kim*, which is known to be seated in a smooth and level Plain, is situated upon a Mountain : That the River of *Kiam*, which runs through it, and is call'd *Barampina*, comes from *Pe kim*, and the Greater *Tartary* : That *China* contains Thirty two Kingdoms : That the City of *Pe kim* is Thirty large Leagues

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Leagues in compass, whereas it is not above Four in circuit, or Five at most, taking in the New City : That it has Three hundred and Sixty Gates : An Hundred and Twenty Canals, of Three Fathom deep, and Twelve broad ; and Eighteen hundred Bridges of Free-stone ; whereas there are only Nine Gates, and one small River that belongs to it : That in one single Prison, of two Leagues square, there are kept Three hundred Thousand Prisoners, appointed still for the Repair of the Great Wall : That there are other Buildings also, to be seen, as wonderful or as extravagant ; and one among the rest of a League in circuit, built in the middle of the pretended River of *Barampina*, &c. That the King of *Tartary* came and sat down before *Pekim*, with Twelve hundred Thousand Foot, Six hundred Thousand Horse, Seventeen thousand Ships, and Fourscore Thousand Rhinoceroes that carry'd the Baggage belonging to the Army ; and that the same King lost in six Months and a half, above Seven hundred and fifty Thousand Men. I could give an account of several other of his Fables, particularly of what he tells us of Two pretended Emperors, both of equal Puissance, *Siammon* and *Calaminban* ; the first of which had in his Empire Seven hundred Provinces, Fifty thousand Elephants, and Eighteen hundred and fifty Thousand Soldiers,

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Soldiers in continual Pay ; and many other things, which none but this Author ever heard of. But I shall forbear to make any longer stop upon these Fables and Stories, which there is no Man but will be asham'd to believe, more especially since there is not the least shadow of Truth in any thing that he says of the Island of *Calempluy*, or in what he reports concerning the Language, Names, Manners and Government of the *Chineses*.

The Relation of *F. Gonzalez de Mendoza* is true and sincere, as to what he recounts of the the Travels of *Martin de Harrada*, and *Jerome Marin* into *China*. But both those two Fathers, and the Author himself, listen'd with too much credulity to the vaunting Relations which the *Chineses* made of the Grandeur of their Empire, as may be seen by that which follows. For he allows *China* to be Eighteen hundred Leagues in length, tho' all the World knows that it lies within Twenty two or Twenty three Degees, that is to say, not above Four hundred and fifty Leagues in length. He Alters and changes the Names of the Provinces in such a manner, that it is almost impossible to know them again. He makes the City of *Pe Kim* as big as *Ferdinand Mendez Pinto* does, assuring us in two Places of his Relation, that a Man mounted upon a good Horse, and riding from Morning till Night, will have much

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much adoe to cross the City within the Walls; for the Suburbs are not included in this Journey, which take up altogether as much Ground : To which he adds, That the *Chineses* also report it to be larger. He says moreover, That in the single Province of *Pagua*, which must certainly be *Pekin*, there are Two Millions, Five hundred and fifty Thousand Soldiers ; and within the whole Kingdom Five Millions, Eight hundred forty six Thousand five Hundred Foot, and Nine Hundred Forty eight Thousand Three Hundred and Fifty Horse.

Pedro Cubero Sebastian, in his Voyage of the World, Printed at *Naples* in 1682. says almost the same things. But that is nothing to be wonder'd at ; for that besides that he often mistakes in speaking of the most Known Countries of *Europe*, it is apparent that he has copy'd what he speaks of *China* from the Authors before mention'd.

I could cite several other Relations of *China*, the Authors of which appear to have been very much mis-inform'd in several things. But besides that such a Reherfal would be both troublesom and unprofitable, we have several others that make us amends for the Imperfections of the other. Among the rest, the Relations which seem to me most worthy of Credit and Esteem, are those of Father *Trigaut*, the Annual Letters of *China* ; the Relations of Father *Semedo*, Father *Martini*,

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and the Modern Ones of Father *Adam Schall*, Father *Greslon*, Father *Rougemont*, Father *Couplet*, R. P. of *Orleance*, and some others.

The Relation of Father *Trigau*, was the first that ever gave us any exact Information of *China*. But in regard his Principal design was to give an account of the Original of the Missions of the Society of Jesus, in that vast Country, and of their Settlement by Father *Matthew Ricci*; he never speaks but occasionally of the Affairs of *China*. Father *Semedo* indeed applies himself wholly to the Description of the Country, in the First Part of his Relation, wherein he has been very fortunate. Father *Couplet* in his Chronology, and Father *Martini* in his First Decad of the History of *China*, and his Relation of the *Tartar War*, has published almost a compleat Succession of the History of that Kingdom. The same Father *Martini* in his *Atlas*, has made a Geographical Description of it, so compleat and full, that there hardly remains any thing more for us to desire. And lastly, the Annual Letters and other Pieces which I have cited, giving an Account of the various Successes of the Missions which they undertook, inform us of several Notable and Curious Particulars. But tho' these Authors are every one worthy to be esteem'd and valu'd: Certain it is, that we wanted still a very great number of Considerable

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considerable Particulars, whither it were, that the Subject was too Copious to be exhausted, or that those other designs which they proposed to themselves, diverted their particular Industries. However it were, it is apparent, that Father, *Magallans* had it in his thoughts to have supply'd all the Defects which he found in those other Pieces, and whatever was wanting that might give us a perfect knowledge of *China*. For they who read this Relation, will find that the Matters therein contain'd, have either been wholly omitted by all other Authors, or else but very slightly touch'd; and therefore in regard they are things of great Curiosity, I make no question but this Translation will be grateful to the more exact Part of the Learned World.

In a word, it seems to me to have all those Advantages that suffice to recommend it to the Reader. The Matter is of great consequence, and becoming the Curiosity of all those that desire to know remote Countries, since it has describ'd with an extraordinary Exactness, and Part by Part, what is most Considerable in that same Famous Empire of *China*. There you shall find it determin'd by evident Proofs, that the Countries of *Catay* and *Mangi* are comprehended in that Spacious Kingdom. It discourses at large of the *Chinese* Language; of the Letters and their

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their Composition, of the Words which they comprehend, of the Excellency of the Language, and how easie a thing it is to attain it; which gives us a far different *Idea* of it, from whatever we have had till now. Of the *Chinese* Books, and their Antiquity; and the great number of them upon all sorts of Subjects. Of the Antiquity of their Kingdom and their Kings. Of the Certain and Successive Continuance of the *Chinese* Chronology from the next Ages to the Deluge. It shews us the Industry of the *Chineses* in many things, their wonderful Form of Government, and all their different Tribunals, with a world of other Circumstances. There you find an exact Account of all their Public Works, and a particular Description of some Magnificent Bridges, the Great Canal, the City of *Pe Kim*, their most Sumptuous Houses, their Principal Temples, and the Vast and Spacious Palace of the Emperor, which comprehends within it several others, sufficient to make us admire their Architecture, and the Form and Contrivance of their Buildings. Lastly, there is a Description of a certain sort of Wax, which is not any where else to be found; of the Riches of *China*, of the Emperor's Revenues, of some Remarkable Ceremonies; and of so many other Particulars, which it would be here too tedious a trouble to repeat.

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The Author was well inform'd of all those things, of which he gives us an Account. He had travell'd over all the Chiefest Parts of *China*, from the Year 1640. to 1648. at what time he was carry'd to *Pe Kim*, where he stay'd Nine and Twenty Years at the Court; that is to say, till his Death, which happen'd in the Year 1677. without stirring from thence, unless it were once that he was sent to *Macao* by the Command of the Emperor. So long and constant a Residence, the Knowledge of the Language and Books, his Conversation with Persons the most Considerable in the Kingdom, the Liberty which he had to enter into the Palace; the Choice which he made of the Matters and Particulars of which he gives an Account, will easily confirm us that he had a perfect Knowledge of the things of which he gives us the Relation. So that altho' the Description which he gives us of the Emperor's Palace, does not agree with that which we find in the Dutch Embassie to *China*, yet there is all the Reason of the World to prefer the Testimony of this Author, before that Relation.

The Sincerity also and Reality of Father *Magaillans* farther appear by this, that he makes no scruple to Correct Father *Martini*, where he knows him to be in an Error. Tho in other places he confirms by his Testimony the Esteem which all *Europe* had for the

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the Works of that Father ; and for that he speaks with Moderation of many other things where the Authors have stretch'd too far in their Relations.

Having thus far given an Account of the Worth and Merit of this Relation, it will not be improper to tell the Reader how it fell into my Hands. It is now about Three Years since, that F. Couplet coming to Rome in the Quality of Procurator for the Missions of China, had several Occasions to wait upon Cardinal d' Estrees, where I had the Honour to be at that time. His Eminency ask'd him several curious Questions concerning China, but chiefly concerning *Pe Kim*, the Emperors Court, and the Government and Policy of that Great Kingdom. To which the Father gave His Eminency all the Satisfaction he could desire, so far as he knew. But in regard he had never been but once at *Pe Kim*, when he was carry'd Prisoner thither in the time of the late Persecution, he answer'd the Cardinal with his usual sincerity, That he was not so well inform'd as to those other particular Questions which His Eminency put to him ; but that he had brought out of China a Portuguese Manuscript, written by F. Gabriel de Magaillans, where he would find the Plenary Satisfaction of all that he desir'd to know ; and at the same time presented the Manuscript to His Eminency, who having read

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read it over with great delight, gave it into my Hands upon a proffer which I made him to Translate it.

However, I found it a more Difficult Task then I imagin'd ; for tho Father *de Magaillan's* had deliver'd it fairly written, yet by an Unfortunate Accident, it hapn'd to be half Burnt ; so that I was forc'd to have recourse to the Confus'd Original, which had been luckily preserv'd, which being the greatest part writt'n in loose Papers, it requir'd a great deal of time to place them in order, and find out the connections.

The Author had entitl'd his Work, *The Twelve Excellencies of China* : But this Title seem'd to me to be too much affected, and not answerable to the Subject ; for it was not limited to twelve Excellencies of China, in regard it contain'd a far greater Number, as they that read the whole will easily find. Besides that, the Division which he had made was not proportionable to the Matter, there being some of those Excellencies which did not take up a Page or two, and others that filled up above thirty or forty : So that I thought it more proper to divide the Relation into one and twenty Chapters, and to give them Titles answerable to the Matters therein contain'd. In other things I have not swerv'd at all from the Method and Sense of

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of my Author ; neither have I made the least Alteration ; only that I might conform to the Style and Genius of our Language, I have not ty'd my self so Strictly and Literally to his Expressions : and by what I have said, you may be confident that this Relation has never appear'd in any other Language, nor was ever Printed before, and by consequence that it is altogether New.

I also observ'd in Reading, That there were several things which did not seem to me to be sufficiently explain'd, for the understanding of such as have not a perfect Knowledge of *China* ; and that the Description of *Pekin*, and the Emperors Palace might seem obscure to many People ; I have therefore endeavour'd to remedy the first of these two Inconveniences by Notes in *Italick*, which I have plac'd at the end of the Chapters, because I would not crowd the Margins nor interrupt the Text, but preserve the Original in its Purity and Credit, and leave the Reader at liberty to make use of them or let them alone. For remedy of the Second Inconvenience, I have made a Draught of the City of *Pekin* and the Palace, collecting together with great Care what the Author had spoken dispersedly in several parts of his Relation. Mounfieur *Peyronett* an Ingenier of good repute, drew out the Draught at my Request fair upon Paper, to which I added

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added the Explanations of every thing, with Letters which relate to others that are Engrav'd upon the Plane.

And further, to satisfy entirely the Curiosity of the Reader, and to give more Reputation to the Book, I have added the Life of Father *Magaillans*, who was the Author, which I was the rather inclin'd to do, because it seems to me to be but very short and modestly written. It was writ by Father *Lewis Buglio* a *Cicilian*, and Father *Magaillan's* inseparable Companion, from the Year 1640, to the Year 1677, that is to say, for near the space of thirty seven Years together. Father *Buglio* dy'd in the Year 1682, in great Reputation for his Vertue and Learning ; so that the Care which he has tak'n to Write the Life of our Author, is a double Approbation of his Work.

I must here take notice by the way, that I have not observ'd the Portuguese Orthography, in spelling the Name of our Author ; for the Portuguesees write it after this manner, *Magalhanes* : But in regard few People in *France* can so pronounce it, I alter'd it into *Magaillans*, which the French pronounce not much different from the Portuguese pronunciation of *Magalhanes*. This Father was of the same Family of the famous *Ferdinand de Magaillans*, who was called by the Corruption of Languages *Magellan*, and was the first

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first that discover'd the *Magellanick Straits*, in the extreme parts of the *Southern America*. I have also made use of the Word *Mandarin* or *Mandarim*, which the Portuguese make use of to signify the Officers and Magistrates of the Kingdoms of *Siam*, *Cochinchina*, *Tum kim* and *China*; as well for that all the other Relations make use of the Word, as also for that it is a Word well known in *France*, ever since the coming thither of the *Mandarins* of *Siam*: The Word is deriv'd from *Mandar*, to command, and comprehends all sorts of Officers and Magistrates.

This remark obliges me to add another upon the Pronunciation of the *Chinese* Words and Letters, for the better understanding how to pronounce them, in imitation of the *Chinese*. Their Words are all Monosyllables, or else of one Syllable, without exception, and so they are to be pronounced all at once, and without any distinction of Syllables, of what number of Consonants and Vowels soever they are compos'd. For Examples, *Kiam*, which is the name of the greatest River in *China*, must be pronounc'd all at a time, and not as if it were two Syllables *Ki-am*. In like manner the Words *Liuen*, *Hiuen*, do not make two Syllables, *Li-ven*, nor three *Li-u-en*, but only one Syllable, which is to be express'd by pronouncing them all as one Syllable, yet so as to express

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press the Sounds of all the Letters. Not but that the *Chinese* have Words compos'd of several Syllables: but these Syllables are always separated, and from different Words, as *Tai yuen*, the Names of the capital City of *Xan si*: *Cham bien chum*, the name of a Tyrant mention'd in the Relation. Thus we write in *France*, *St. Malo*, *Havre de Grace*, by separate Words, and not in one Word, as *Villeneuve*, *Montroyal*: Nevertheless there is this Difference, that *St. Malo* is form'd of two Words and three Syllables, and *Havre de grace* of three Words and five Syllables, whereas the *Chinese* Names have never more Syllables than Words; thus *Tai yuen* is compos'd of two Words and two Syllables, and *Cham bien chum* of three Words and three Syllables only.

As for their Letters, though there are as many *Chinese* Letters as there are *Chinese* Words, yet they may be express'd by means of our European Letters, adding necessary Accents to distinguish them in speaking, as is explain'd in this Relation; which being premis'd, you shall see after what manner the *Chinese* pronounce.

A, They have a sound in their Language which answers to our A, as in the Word *Nan kim*.

B, They have no Sound that answers B; but in the room of it they make use of P,

a

thus

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thus instead of *Cambalu*, they say, *Ham pa lu*.

C, Before A, O or U, must be pronounced as our *Ca, Co, Cu*; but before E and I, it must be pronounced *Tze, Tzi*, and not *Ce, Ci*.

Ch, Must be pronounced as *Tcha, Tche, Tchi, Tcho, Tchu*.

D, is not pronounc'd in the Chinese Language, but only T, which is nearest to it.

E and F, are pronounc'd as in *France*.

G, before A, O, U, must be pronounc'd *Nga, Ngo, Ngü*, as if there were an N before the G. But before E and I, as we pronounce *Ge, Gi, H* must be pronounc'd with a strong Aspiration of the Throat, like the Welch *Ll*.

I, K and L, as we do.

M, at the end of a Word, must be pronounced open and softly, without making any Stop by closing the Lips, otherwise they pronounce it as we do.

N, at the End of a Word, is to be pronounc'd hard, putting a stress upon it, as in the Latin Word *Lumen*; otherwise as we do.

P, as in *France*.

Q, in the same Manner, unless when a U follows, and then it is pronounc'd as in the Latin Word *Quam*.

R, is

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R, is never pronounc'd by the Chinese.
S, As we do.

T, As we pronounce it in *Totality* and *Totus*.

V Consonant as we do; U Vowel, as the Latin U, or the French *Ou*, except in these Words, *Chu, Triu, Xiu, Yu, Tiu, Niu, Siu*, &c.

X, Is pronounc'd as in Portuguese or Ch in French, as for Example *Xansi, Xensi*, as if it were written *Chansi* or *Chensi*.

I took those Observations upon the Pronunciation from Father *Couplet*, from a Chinese that was brought out of *China*, from my *Author*, and out of Father *Greslones* Preface to his Relation.

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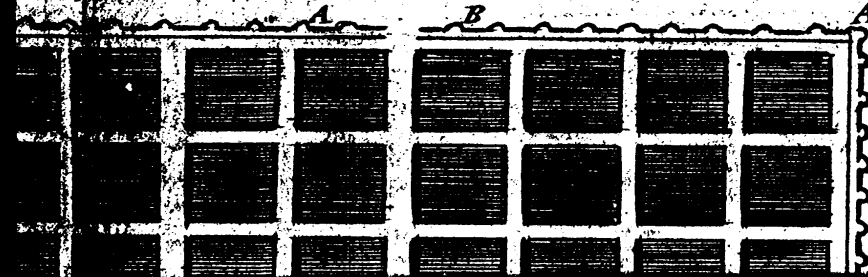
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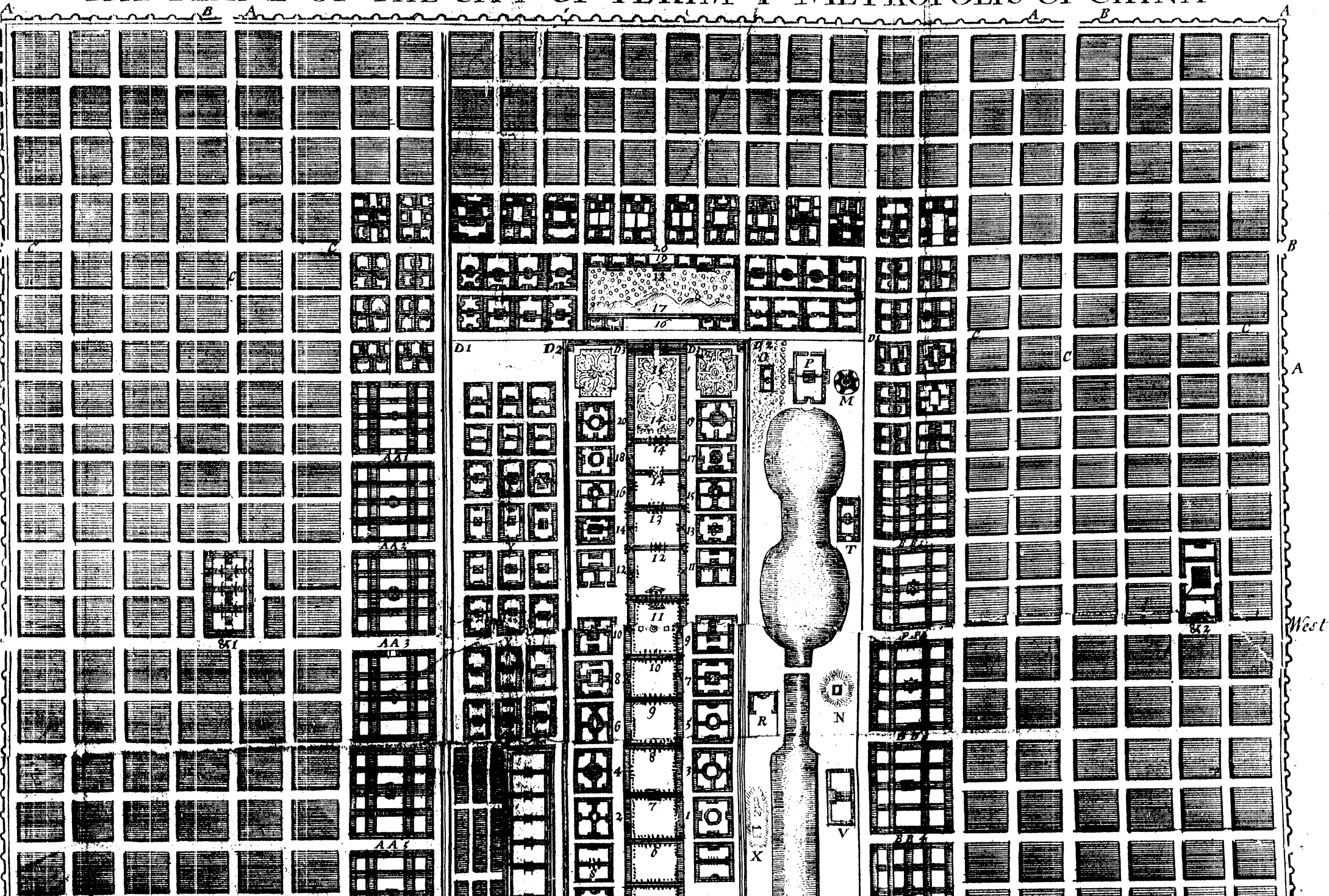
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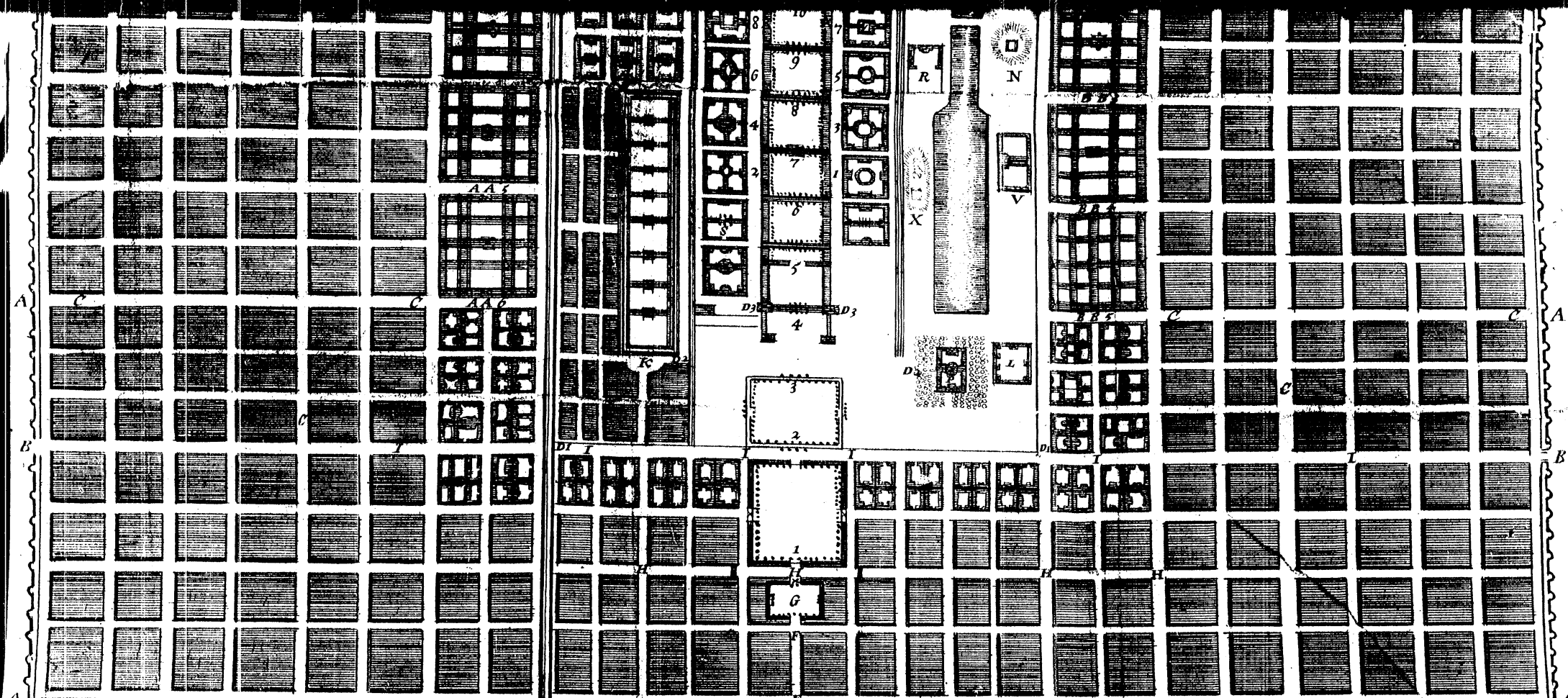
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- 17 The Park and artificial Mountaines
- 18 Consisting of streets Houses
- 19 The Portal on the north Side
- 20 The Enclosure called y Portal of repose
- 123 Are 20 particular places belonging to the
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- K The first Palace between the two Enclosures
- L The second Pallace
- M 3 Palace upon the Lake
- N 4 Palace upon a Mountain
- O 5 Palace nere the Lake
- P 6 Palace nere the Lake
- Q 7 Palace
- R 8 Palace of the Fortrefe
- S 1 Temple of the 4 within y Palace
- T 2 Temple
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- Z 5 Temples in y new City mark 1 2 3 4 5
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- AA The 6 Tribunals marked 1 2 3 4 5 6 wth AA
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THE PLANE OF THE CITY OF PEKIM Y METROPOLIS OF CHINA

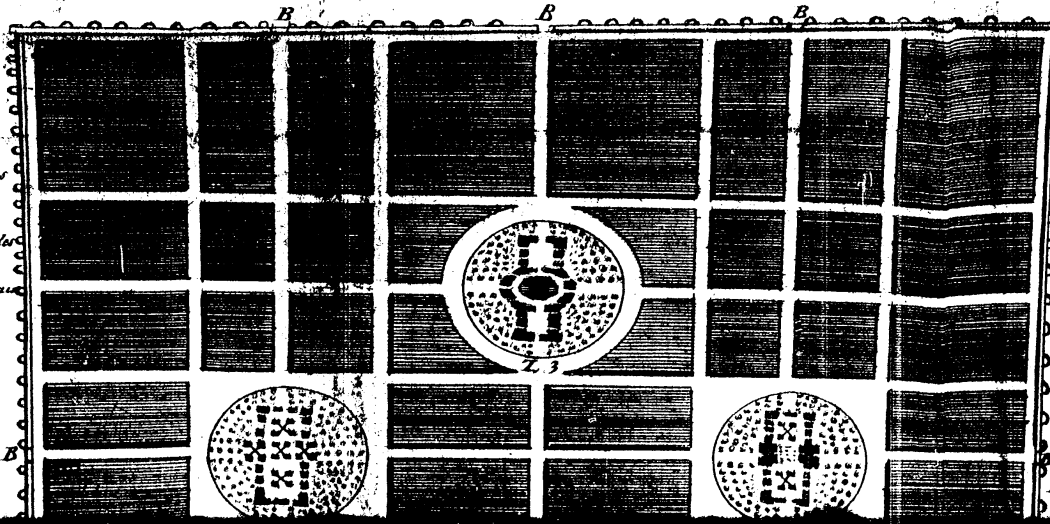




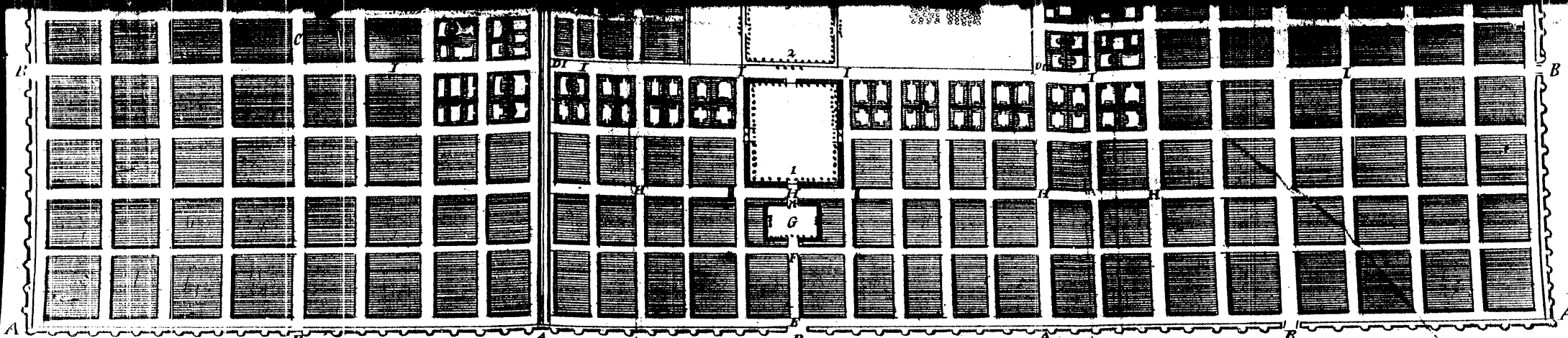
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- B The 9 Gates of the same Wall
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- E The south and principal Gate of the City
- F The first street w^{ch} you pass through upon your entrance into the City
- G A Palace encompassed with a Marble Balustrade
- H The second street w^{ch} two Triumphal Arches
- I The first Apartment
- 1 The street of perpetual repose
- 2 2^d Apartment w^{ch} is the first within the outer enclosure of the Palace
- 3 called the Portal of the beginning



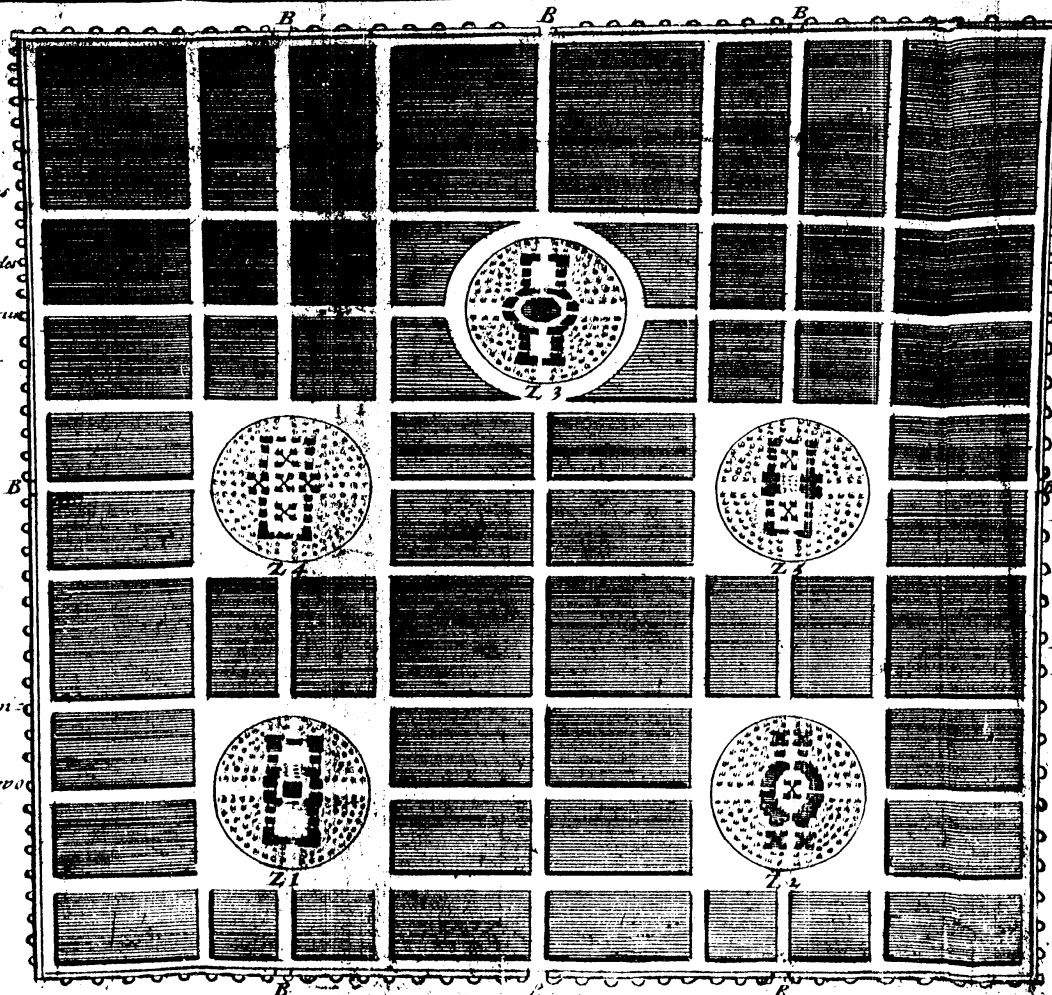
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- L Called the Portal of the beginning
- M 4 is the second Enclosure
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- U The Beautiful House
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South

I

A
New Relation
OF
CHINA:

Containing

A Description of the most considerable Particulars of that Great Empire.

CHAP. I.

Of the Names which the Chineses and Foreigners give to China; and of the Countries of Catai and Mangi.

IT is a Custom usual in this Empire, that when any new Family ascends the Imperial Throne, the Sovereign gives a new Name to his Dominions. Thus under the Reign of the preceeding Family, China was called *Taë mim que*, that is to say, a Kingdom of great Brightness. But the *Tartars* who govern it at present have called it *Tai cim que*, or a Kingdom of great Purity: and this is the Appellation most

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common among the *Chineses*. However in regard ther formerly there have been Kingdoms in it highly famous either for their long Continuance, or for the Vertues of their Princes, or the number of Learned Men, or for some other Advantages, they have preserv'd and still make use in their Books of Names which were then in Practice, such as are those of *Hia que*, *Xam que*, *Chen que*, *Han que*, &c. Which gives us to understand, that although these Names signify *China*, yet they were rather intended to denote the Reigns of several Royal Families, than to signify the Kingdom it self.

In their Books and Petitions to the King, they generally make use of the Word *Xam que*, that is, High and Sovereign Kingdom. The Learned Men in their Writings and their Books make choice of the Word *Chum que*, which signifies the flower of the Middle, or Center. And indeed the most usual and common Name for all *China* is *Chum que*, or the Kingdom of the Center; which name is given to it, either because they believe that *China* lies in the middle of the World, or because the first King of *China* establish'd his Throne in the Province of *Honan*, which was then as it were, the Center of the Kingdom, or lastly because it is much more considerable than all the barbarous and poor Kingdoms that surround it. That same Hyperbolical Word also *Tien Hia*, or the Kingdom that contains all that is under Heaven, is very frequently made use of. So that when they say *Tien Hia t'è j'm*, all that is under Heaven is in Peace, it is the same thing as to say *China* is in Peace. *China* likewise has other Names, which I forbear to mention, because they are less in Practice.

Foreigners

Foreigners call it *Hara Kitai*, *Catai*, *Cataio*, *Mangi*, *Nica Corum*, *Chin*, *China*, and *Kina*. The *Tartars* that lie to the West call the *Chineses*, *Hara Kitai*, or the Black Barbarians; which is the Name they give also to *China* it self. The *Europeans* instead of *Hara*, say *Cara*; for that in regard the *Tartars* pronounce *Ha*, with a very strong Aspiration, strangers believe they say *Cara*, and not *Hara*. For that Reason it is that *Marcus Paulus* and other Authors call by the name of *Can*, that Emperor, who between the years 1260, and 1275. conquer'd the Western *Tartary*, and all *China*, instead of calling him *Han*, that is to say, King, in the Language of the Western *Tartars*. The same word also is at present in use among the Eastern *Tartars*, who are Masters of *China*; and who were formerly so barbarous that they had not any King, nor any word to signify a King, as we shall relate in its due place.

The *Muscovites*, as I was inform'd by some residing in this Court, in imitation of the *Tartars*, call it *Kitai*. The Kingdom of *Chahamalaba*, the Inhabitants of which are *Mahumetans*, and which confines to the Province of *Xensi*, the Kingdom of *Tumet* or *Tibet*, which environs a good part of the Provinces of *Xensi* and *Xanfi*, and that of *Usin-gue* bordering upon the Province of *Su Chuen*, having corrupted the word *Kita*, call it *Katai*, and the Merchants that come from *Indostan*, and other parts of the *Indes* call it *Cataio*. By which we clearly find that the Kingdom of *Cataio*, of which Fa-ther *Anthony de Andrada* speaks in his Relation of *Tibet* where he had been, signifies no more than *China*, and that *Grand Catai*, is no other, than *Grand China*; to which alone may be attributed whatever has been said of *China*. So much the rather for that of all the Kingdoms seated be-

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tween the *Indies*, and the Eastern Extremities of *Asia*, only those that lie upon the Sea are known; the rest are small, barbarous, poor and untill'd.

The Eastern *Tartars* moreover in derision call'd *China*, *Nica Corum*, or the Kingdom of the *Barbarians*, tho' at present, now they are settled therein, and are become Masters of it, they call it *Tulinpa Corum*, or the Kingdom of the Middle. The Kingdoms of the *Indians*, as *Canara*, *Bengala*, and others call it *Chin*, as I was inform'd in the Province of *Su Chuen* by two *Jognes*, of which the one had been at *Goa*, and had learnt some *Portugal* Words; and, as I understood at *Pekin*, by some Merchants of the Country. This name of *Chin* seems to have been given to *China* by the *Indians*, because of the Family of *Chin*, who reign'd a Hundred sixty nine Years after Christ; though I find more probability to believe that it comes from the Family of *Cin*, who reign'd two Hundred forty six before Christ, the chief of which Family was Master of all *China*, and among the rest of the Province of *Yün nân*, which is not far distant from *Bengala*, because the *Chineses* pronouncing strongly, and whistling the Word *Cin* through the Teeth, the *Indians* that cannot imitate them, pronounce it *Chin*, and the *Portugals*, who took this word from the *Indians*, not having any word in their Language that ends in *N*, have added an *A* at the latter End. The *Italians* write *China* like the *Portugheses*; but they pronounce it *Kina*; and so they ought to write it *Cina*, to give it the same sound as the *Germans* who write *Schina*.

By what has been said we find apparently that *Cataio*, *Hara Kitai*, and *China* are all one and the same thing, and not different Kingdoms, as *Cluverius* would have them to be; who in his fifth

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Book of his Introductions to Geography, Chapter Fifth, frames several Kingdoms as *Catai*, *Tangut*, *Tainfu* and others, which he seems to have borrow'd from *Marcus Paulus*: whereas they are not the names of Kingdoms, but only the corrupted names of certain Cities of *China*. And this is particularly manifest by the word *Tainfu*, which is no other then *Tai Yuenfu*, the Metropolis of the Province of *Xansi*, where the *Tartars* settled their Court before they Conquer'd the Province of *Pekin*. The Description also which *Cluverius* gives of the Province of *Tainfu*, agrees perfectly with that City and the Country that belongs to it. For there are the best Grapes in *China*; and good store of Iron near the City of *Lû gân*, which furnishes *Pekin* and the rest of the Provinces, especially those that lie toward the North, with Nails, and all sorts of Iron Utensils and Instruments. *Marcus Paulus* speaks of another City of that Province which he calls *Pianfu*, tho' the *Chineses* call it *Pim yâm fû*. *Cluverius* has also borrow'd from *Marcus Paulus* the corrupted word *Cambalu*, the Capital City of *Catai*; for neither the Western nor Eastern *Tartars* have any *B*, as we shall shew in due place in our *Tartarian* Alphabet, so that *Marcus Paulus* instead of *Cam* should have written *Han*, that is King; and instead of *Balu*, *Palu*, which signifies Court, and consequently instead of *Cambalu*, *Hanpalu*, which in the *Tartarian* Language signifies the Kings Court. And then he should have taken notice that there were two *Hanpalu's*, or Kings Courts; the ancient Court, at present but a mean place, distant about three Leagues from *Pekin* toward the East, which is called *Tum Cheum*, and the new Court which is *Pekin*, which *Marcus Paulus* calls *Taidu*, instead of *Tai tu*, which signifies the great Court.

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Some Authors question whether the Kingdom of *Mangi*, of which *M. Paulus* makes such frequent mention, be not a different Kingdom from *China*; but there is no doubt to be made but that it is comprehended within it. For *M. Paulus* divides *China* into two Kingdoms, *Catai* and *Mangi*: Comprising under the Name of *Catai* all the Northern Provinces and under that of *Mangi* all the Southern. The word *Mangi* is deriv'd from *Mant Zù*, which signifies Barbarous: For that the Southern *Chineses*, to mock the Northern, call them *Pe tai*, that is, Fools of the North: and the other to pay the Southern *Chineses* in the same Coin, call them *Nân Mân*, Barbarians of the South, or else barely *Mantzu*, Barbarians. The *Tartarians* likewise in contempt of the *Chineses*, call them also *Mantzu* or Barbarians. But in regard the *Tartarians*, especially the Eastern, cannot well pronounce the Syllable *zu*, they say *gi*, *Mangi*; which I have heard a Thousand and a Thousand times for three and twenty Years together that I liv'd among them. And so without question, it was in the time of *M. Paulus*, who being a stranger could not understand the force of the Language, but hearing the *Tartars* so often call the Southern *Chineses*, *Mangi*, believ'd it to be the Name of the Kingdom or Nation, and not a name of Reproach.

However that there may be no farther doubt but that the Names of *Catai* and *Mangi*, are quite different, and do not both of them signify *China*, I shall here translate a piece of the forty fourth Chapter of the second Book of *Marcus Paulus*, by which it will evidently appear, that what I affirm is a constant and assured Truth. For having spoken in the former Chapter of the great River, which by reason of the vastness of its

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its Stream, the *Chineses* call *iâm cu Kiam*, or the River Son of the Sea, he goes on in this manner.

"*Caingui* is a small City upon the Banks of this River upon the South-side, where they gather ever Year a great quantity of Rice, the greatest part of which is carried to *Cambalu* to supply the Court of the great *Cam*. These Provisions are transported to *Catai* by Water, over Rivers and Lakes, and one large and deep Canal, which the great *Cam* has caus'd to be made for the passage of Vessels from one River to another, and to go from the Province of *Mangi* to *Cambalu*, without going by Sea. This is a work of wonder for its Situation, and its Length, but more for the benefit which the Cities receive from it. The Great *Cham* also caus'd to be rais'd all along the Banks of the said Rivers and Canal very strong and spacious Damms for Travellers to walk upon. These are the words of *M. Paulus*, and we shall speak of this great Work in the seventh Chapter.

But as for *Caingui*, mention'd by that Author, to speak properly, it is neither a Town nor a City. The *Chineses* call it *Chim Kiam Keu*, that is, the Mouth of the Son of the River, in regard that an Arm of the River separates in that place, and after it has run through part of the Province of *Nan Kim*, crosses the Country of *Che Kiam* as far as the Capital City of it call'd *Ham Cheu*. On both the sides of this Mouth, there is one of those sort of places which the *Chineses* call *Mâ teû*, that is, a Place frequented for the sake of Trade: Because the Barques there meet and come to an Anchor to ride secure in the Night time. Now this Place of which *Marcus Paulus* speaks, might well be call'd a Town, by reason of the extraordinary number of Vessels that resort thither,

ther, tho it be neither wall'd, nor have buildings enow to form a City.

Now tho' this be perfectly known by all such as are employ'd as Millionaries into this Kingdom, yet I cannot forbear, to the end I may make this matter yet more evident, to unfold some other passages of the same Author, and to begin with the names of so many Cities, of which he makes mention in his History. In the twenty seventh Chapter of his second Book he speaks of the City of *Tainfu*, which the *Chineses* call *Tai yuen fu*, and which as we have said, is the Capitol of the Province of *Xanfi*. In the 28th. Chapter he speaks of another City of the same Province, call'd by the *Chineses*, *Pim yam fu*, and which is a City of the second Rank, as being the most Rich and Potent in the whole Empire, except that of *Suchen* in the Province of *Nankin*. In the 56th. Chapter he speaks of the City of *Coiganzu*, which is called *Huà gān fū*, which is a Town of great Trade, and very Rich, by reason of the great quantity of Salt which is there made, as in the Territory round about, and which is thence transported into several parts of the Empire, as *M. Paulus* observes in the same Chapter. In the 65th. Chapter he speaks of the City of *Chian gian fu*, which is call'd *Chim Kiam fu*. In his seventieth Chapter he describes the City of *T. pinxu*, otherwise *Tai pū fu*, in the Province of *Namkim*. In the 75th. he mentions the City of *Fogiu*, otherwise *Fo Cheu*, the Capital of the Province of *Fo Kien*. In the 76th. He has the City of *Quelin-fu*; which is called *Kien nim fu*. He also reports that about this City there are a great number of Lions, and that he repeats several times in other places; which gives us to understand that he was mis-inform'd in most things, since it is certain that the

the *Chineses* never saw a Lyon, not so much as in Picture; and therefore they paint a Lyon quite another Creature than he is. For my part, I am perswaded that *M. Paulus* is mistaken, in believing those great and furious Tygres which are so common in that Empire to be Lyons. And he confirms me in this Perswasion by saying in the 14th Chapter of his second Book, that the Great *Han* has Lyons train'd up to hunt the other wild Beasts; and that they are mark'd with white, black and red lists or streaks, and are larger then the Lyons of *Babylon*. All which perfectly agrees with the descriptions of the Tygres or Leopards, which several of the Princes of *Asia* make use of in their Chaces; but not at all with the descriptions of Lyons. The same Author makes mention of several other Cities, the names of which are so changed, that they are so far from being *Chinesic*, that they have no resemblance to the Language. Nevertheless we clearly find that the Provinces and Cities which he places in *Catai*, and *Mangi* belong all to *China*, because they generally end with the Syllable *fu*, which in the *Chinesic* Language signifies a City. For example the Metropolis of the Province of *Canton* is *Quam cheu fu*. *Quam cheu* being the proper name that distinguishes it from the rest, and *fu* signifies a City, as *Polis* among the Greeks: and so *Constantinopolis* signifies the City of *Constantine*, and *Adrianopolis* the City of *Adrian*.

We draw the second Proof of the Description which *M. Paulus* makes, in the sixteenth and seventeenth Chapters of his second Book, of the old and new City of *Pekim*, and the King's Palace, in regard that all that he speaks of it is conformable to what we see at this day, and to what we shall describe in the Progress of this Relation.

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FF The third is drawn from the Wine which is drank in that Court, and the Stone-Coal which they burn there, and is call'd *Muy*. This Coal is brought from certain Mountains two Leagues distant from the City, and it is a wonderful thing that the Mine has never fail'd, notwithstanding that for above these four Thousand Years not only this City so large and Populous, but also the greatest part of the Province has consum'd such an incredible quantity, there being not any one Family, tho' never so poor, which has not a Stove heated with this Coal that lasts and preserves a Heat much more Violent then Charcoal. These Stoves are made of Brick like a Bed or Couch three or four Hands Breadth high, and broader or narrower according to the number of the Family. Here they lie and sleep upon Matts or Carpets; and in the day time sit together either upon Carpets or Matts, without which it would be impossible to endure the great Cold of the Climate. On the side of the Stove there is a little Oven wherein they put the Coal, of which the Flame, the Smoak and Heat spread themselves to all the sides of the Stove, through Pipes made on purpose, and have a passage forth through a little opening, and the Mouth of the Oven, in the which they bake their Victuals, heat their Wine, and prepare their *Cha* or *Thè*; for that they always drink their Drink hot. The Halls and Chambers of Wealthy Persons have every one their Stove, not rais'd like those of the Poor, but underneath; so that the Floor serves for the Stove where they Eat, Study, Walk, and Sleep: either upon Carpets, Beds, or Chairs. The Cooks of the Grandees and Mandarins, as also the Tradesmen that deal in Fire, as Smiths, Bakers, Dyers, and the like, both Summer and Winter make use of this, Coal:

Coal: the Heat and Smoak of which are so violent, that several Persons have been smother'd therewith; and sometimes it happens that the Stove takes Fire, and that all that are asleep upon it are burnt to Death. Therefore to avoid the pernicious Effects of this Smoak, there needs no more then to set by the side of the Stove a large Vessel full of clear and fresh Water. For the smoak gathers to the Water and intermixes with it in such a manner that the next day the Water will smell as strong and loathsome as the smoak it self.

The fourth Proof is that *Marcus Paulus* in the 37th. Chapter of his second Book describes a famous Bridge, seated two Leagues and a half from *Pekin* towards the West, in these words. "When you leave the City of *Cambalu* after you have travell'd ten Miles, you meet with a River call'd *Puli Sangan*, which empties it self into the Ocean, and is Navigable for many Vessels that carry Merchants Goods. Upon this River there is a very fair Stone Bridge, and perhaps there is not the like of it in the World. This Bridge is in Length three hundred Geometrical Paces, and eight in Breadth, so that ten Horsemen may conveniently ride a-Breast. There are four and twenty Arches, and five and twenty Piles that support it, and it is all made of Serpentine Stone wrought with wonderful Curiosity. The Securities to lean upon on both sides are made of Tables of Marble, and Pillars rang'd with an extraordinary Symmetry. At the two Extrems it is broader then at the top of the Ascent, but when you are up, you find it as flat and level as if it had been laid with a Line. In that part there is a very large and high Column rear'd upon a Tortoise of Marble, "with

“ with a huge Lyon near the Base, and another
 “ above. Over against this there is another very
 “ fair Column, with a Lyon distant about one
 “ Pace and a half from the former. The Columns
 “ of support that serve for rails are a Foot and
 “ a half one from another, and the spaces be-
 “ tween are fill’d up with Tables of Marble, a-
 “ dorn’d with several Sculptures, to prevent Peo-
 “ ple from falling into the River. In a word, up-
 “ on every Pillar there is a Lyon of Marble,
 “ which is a very pleasant Sight to behold.
 These are the Words of *M. Paulus*. It seems the
 Printer forgot some words toward the End, which
 render the Author’s Description obscure. How-
 ever I have translated them as they ought to be,
 and according to the Structure of the Bridge.

This Bridge is the most beautiful in *China*, but
 it is not the biggest; for there are those which
 are much longer. The Author says the River is
 call’d *Puli Sangan*, which is a name given it by
 the Western *Tartars*, who were then Masters of
 that Empire, and of whom there are still at *Pe-
 kim* many intermix’d among the Eastern. It is
 call’d by the *Chineses*, *Hoen Ho*, or the muddy Ri-
 ver, by reason that the rapidness of its stream
 carries along with it a world of Earth that ren-
 ders it all the Year long, thick, and muddy. He
 says that this Bridge has four and twenty Arches,
 whereas it has but thirteen, and that several Ves-
 sels Sail upon this River, which is Impossible.
 For tho’ it be very well fill’d with Water, it is
 not Navigable by reason of the great Number of
 Falls, Windings, and Rocks of which it is full.

But that which carried *M. Paulus* into these Mi-
 lakes, was this, that about three Leagues farther
 toward the *West*, there is another River and ano-
 ther Bridge of four and twenty Arches. Of
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which there are five in the middle vaulted, the
 rest are flat and cover’d with long and very broad
 Tables of Marble, very well wrought and cut in
 a streight Line. In the midst of the Bridge the
 Columns are to be seen of which *M. Paulus* speaks
 in his Description. The River is called *Cien li
 ho*, or the River of Glass, because it is clear,
 quiet, and Navigable. And thus you see the Au-
 thor mistakes one Bridge for the other: The first
 is the fairest in *China*, and perhaps the fairest
 in the World for the excellency of the Workman-
 ship, and the Materials of which it is made. It
 is all of white Marble very fine and well wrought
 according to the perfect rules of Architecture. On
 the sides stand a Hundred and forty Pillars of
 Support, allowing Seventy to each side. They
 are a Pace and a half distant one from another,
 and the Spaces between fill’d up with square panes
 of Marble, Carv’d with several sorts of Flowers,
 Fruitages, Birds, and other Creatures; a piece of
 Workmanship no less Magnificent, then perfect
 and to be admir’d. At the entrance of the Bridge
 toward the *East* there are two fair Pedestals
 rais’d high, and cover’d with Tables of Marble,
 upon which are two Lyons of an extraordinary
 Size, and carv’d as the *Chinaeses* represent them.
 Between the Legs, upon the Backs, Sides and
 Breasts of these Figures are cut in the same Mar-
 ble, several young Lyons in several Postures,
 some slightly fastned to the Lyons, some Ram-
 pant, other Couchant, some Descending, some
 Ascending, with a surprizing Beauty and Delica-
 cy. At the other end, toward the *West*, are to
 be seen upon two Pedestals, two Elephants, both
 of the same Marble, wrought with as much Art
 and Perfection as the Lyons. *M. Paulus* forgot to
 make mention either of the one or the other, un-
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less perhaps they might be added afterwards. However the *Chineses* averr that this Bridge was built two Thousand Years ago without having sustain'd the least damage in all that time, till our Days. But upon the Vigil of St. *Laurence's* Day in the Year 1668. after an Extraordinary Drought which had lasted all that Year, it began to Rain, and the Rain continu'd Day and Night till the sixteenth of *August*, with so much Violence, as if whole Rivers had pour'd down from Heaven. The Seventeenth of *August* about eight of the Clock in the Morning, of a sudden there came a Deluge that overflow'd the new City, the Suburbs and the Planes adjoining. Presently they shut up the Gates of the old City, and stopp'd up all the holes and clefts with Chalk and Bitumen mingled together, to prevent the entrance of the Water. But the third part of the Houses of the new City were overturn'd, and an infinite number of poor Creatures, especially Women and Children were either drown'd or buried in the Ruins. A great number of Villages and Houses of pleasure were carried away by the Impetuosity of the Inundation; and the same thing happen'd to the Neighbouring Cities. All the People fled for Refuge to the high Places; or clim'd up to the tops of the Trees, where several confounded with their Fears, or fainting for want of Food, dropt down into the Water, and miserably perish'd. In other Provinces their happen'd Accidents and Calamities yet more strange, occasion'd by dreadful Earthquakes. So that it seem'd to be the Pleasure of God to punish those Infidels for the Persecution which they had rais'd against the Christian Religion, and the Preachers of the Gospel. Never was seen the like Confirmation in that Court, where all Men were reduc'd to utmost despair, not

not being able to divine the Cause of so extraordinary a Deluge. At last, the King, having sent out certain People upon Rafts of Timber, for they have no Boats at *Pekin*, to examine the Reason, they found that the troubled River, of which we have already made mention, had broken down the Damms, and made it self a new Channel cross the Fields and Suburbs of the City; which begat such an amazing Fear in the Minds of the People, that the King and the Grandees were just upon the point of removing to some other place. The same Fury of the Inundation carried away several Rocks, which knocking against the Piles of the famous Bridge, shook it in such a manner, that they broke down two of the Arches.

The fifth Proof is, that *M. Paulus* in the thirty second Chapter of the same Book speaks of that great River, which the *Tartars* call *Caramoran*, and the *Chineses*, *Huâm Hô*, or the yellow River; in regard that the slimy Mud which it carries with it, makes the Waters to look of that Colour. In the thirty sixth Chapter he makes mention of another River which he calls in the *Chinese* Language, *ô Kiam*, or the great River, and which the *Chineses*, as we have said already, call *Yam cu Kiam*, or the River Son of the Sea. In the thirty sixth Chapter, describing the City, which he calls *Kimfai*, and which erroneously he will have to signify the City of Heaven, tho' the word, as we shall shew hereafter, signifies a Court, he reports several Particulars concerning it; for example, that the City is seated between a Great Lake, and a great River; and that round about the Lake are to be seen several Palaces of the Grandees, and divers Temples of the *Bonzes*, and many other things which are very true; only that he stretches

stretches too far where he says that the City is an hundred Miles in Circuit, wherein he shews himself rather a Poet than an Historian. However it be, the Description which he makes of the City and Palace of *Cambalu* sufficiently demonstrate that *Catai* is a part of *China*; and that what he says of the City of *Kimfai*, is enough to prove that *Mangi* is another part of the same Empire: for that the greatest part of his Relation is entirely conformable to what we our selves have seen. Yet if *M. Paulus* had understood the *Chinese* Language, as he says he understood that of the *Tartars*, he had with more Exactness set down the Names of the Cities and Provinces, and other particulars, which he reports concerning that Empire. But it is no wonder he should so often corrupt the Names, since we our selves, who upon our first arrival appli'd our selves with all the industry imaginable to understand the *Chinese* Letters and Language, after the Study of several Years were frequently deceiv'd and quite mistook some part of the words. So that we must not be surpriz'd if a Knight, who only minded his Military Designs, and to court the Favour of the great *Han*, and only convers'd with the *Tartars*, who for want of Politeness are the greatest Corrupters of Words above other Nations, should fall into the same Inconvenience. For he has corrupted Names in such a manner, that they among us, who have the greatest Knowledge of the Language and the Empire, have much ado to pick out the meaning of many of his Mistakes. Nevertheless, by a strict Examination of the Situation of the Places, and other Circumstances of his Relations, we at length find out what he intends.

Father *Martin Martini*, so famous for his *Atlas* of *China*, as witty and ingenious as he was, could
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not exempt himself from committing the like Errors. Infomuch, that we who have resided in this Empire for so many years, have found it very difficult to understand the Persons and the Places of which he speaks; especially in the Names that ought to terminate in *M*, and which he always ends in *Ng*. For example instead of saying *Pekin*, *Nankin*, *Chekiam*, *Tiumlie*, *Cumcham*, he always writes *Peking*, *Nanking*, *Chekiang*, *Yunglie*, *Cungching*. Wherein he must of necessity be deceived, because that manner of writing does no ways correspond with the *Chinese* Pronunciation, which answers to that of our *M*, and not of *Ng*. Nor will it avail to say, that the *Germans* pronounce *I'm*, open with a soft production of the sound almost like *Ng*, because they express it somewhat through the Nose; for that the letter *M*, whether pronounced open or close, has always a much greater correspondence with the *Chinese* and Latin Pronunciation, than the letters *Ng*. So much the more, because the *Germans* pronounce *I'm* final open rather like *In* or *En*, then *Im* or *Em*. So that indeed this Reason might have been in some measure pardonable, had the Father written in High-Dutch, or only to the *Germans*; But having writ in Latin and for the benefit of all *Europe*, he ought to have conformed to the most exact and common Pronunciation.

Philip Cluverius in his sixth Chapter of his sixth Book, makes a doubt whether the City of *Kimfai*, of which *M. Polo* makes mention in his sixty eighth Chapter of his second Book, were the Court of the King of *Tartary*, or the King of *China*. He also with good reason takes notice of the Hyperboles which *M. Polo* makes us in describing the said City of *Kimfai*. For the resolving of which Difficulties it will be necessary to observe,

that instead of *Kimfai*, he ought to have written *Kimfu*, the Master Court. For that *Kim* signifies a Court, and *Su* a Master: The Court being as it were the Model of the Rest of the Kingdom. *Kimfai* then, or *Kimfu* was the Court of the Princes of the Family of *Sum*, whom the Western *Tartars* despoil'd of the Kingdom in the time of *M. Polo*. A hundred years after that *Nankin* and *Pekin* were the Courts of the Princes of the Family of *Mim*, which of later Years was destroyed by the Eastern *Tartars*. Which being granted, I answer, that *Father Martin*, to whom I refer the Reader for fear of being tedious, has very well unravell'd those Difficulties, and corrected the Hyperboles of *M. Polo*, who like a Young man as he was, has enlarg'd many things much beyond the Truth. Nevertheless as to the number of twelve thousand Bridges, which *M. Polo* tells us there are in *Kimfai*, and which *Father Martin* grants for a Truth, I cannot so easily give my consent. For besides that we have seen the contrary, the *Chineſes* themselves, who stuff their Writings with so many impertinent particulars, would never have omitted a circumstance of that Importance. Also what *M. Polo* relates of the vastness of several Bridges under which Vessels may Sail without striking their Masts is no way probable; since it is not to be believed, that they should be all so ruin'd that there should be no traces of such Structures remaining. Thus much I know, that a Famous *Chinese* Author who has written a Treatise of the Grandeur of this Empire, and of whom I shall relate many things hereafter, does not allow the City of *Han Chen*, which is the same with *Kimfai*, above five considerable Bridges. Nor would he have fail'd to have spoken of that extravagant height of the Bridges of his Country, had there been any ground

ground for his so doing. The rest that *M. Polo* relates concerning this City is true, granting him only some Excursions and Enlargements according to his Custom. But to clear all disputes concerning this same City of *Kimfai*, more especially because *Father Martini* speaking of this *Han Chen* in his Atlas, Fol. 109. varies in what he says of the Oriental and Western *Tartars*, I shall here produce an extract which I took for this very purpose out of the *Chronicles of China*.

To the end then that Family may be reckon'd into the number of the Imperial Families of this Empire, of necessity that Family must either have subdu'd the whole or the greatest part of it. For if it has conquered no more then only two or three Provinces, that Family is only call'd *Pam-Chan*, or a Collateral Kingdom, nor is it to be admitted into the Direct Line of the Imperial Families. Those then that we are now to speak of are of that Number.

“ In the year of JESUS CHRIST, 1260. A
 “ Captain of the Oriental *Tartars* that some years
 “ since subdu'd this Empire made himself Master
 “ of the Provinces of *Pekin*, *Xanſi*, and *Xanum*,
 “ which the yellow River separates from the o-
 “ ther Twelve. Thereupon he caus'd himself to
 “ be Crown'd King, and Named his Family *Tai-*
 “ *Leao*. Some Years after another Captain of the
 “ Eastern *Tartars* made War upon him, got pos-
 “ session of his Kingdom, exterminated the
 “ Reigning Family, and call'd his Own and his
 “ Kingdom *Tai-Kingue*, or the Kingdom of Gold,
 “ which continued till the year 1260. At what
 “ time the other twelve Provinces were subdued
 “ by an Emperor of the Family of *Sâm*. Upon
 “ this some of his chief Ministers advis'd him to
 “ send great Presents to the *Grand Han*, who
 “ had

“ had a little before subdu’d the Western *Tartars*,
 “ and to desire his Assistance for the Expulsion of
 “ the *Tartars* out of the three Provinces which
 “ they had Usurp’d. But others of his Council-
 “ lers laid before him the ill consequence of pro-
 “ voking that terrible Nation of the Western
 “ *Tartars*, or molesting the Eastern, with whom
 “ they had for several years preserv’d an Amica-
 “ ble Correspondence; withal, that it was no
 “ good Policy to expel Tigres, and bring more
 “ cruel Lions into their Room. Nevertheless the
 “ first Counsel, tho the worst, was follow’d: And
 “ the *Grand Han* was called in with his *Tartars*, al-
 “ ready the Vanquishers of so many Nations, who
 “ in a short time exterminated the Family of *Tai*
 “ *Kim* and made themselves Masters of the three
 “ Provinces. But so soon as they had finish’d that
 “ Conquest, perfidiously they turn’d their Arms
 “ against the King of *China*, who kept his Court in
 “ a City belonging to the Provinces of *Hônân*, bor-
 “ dering upon the yellow River. This Prince be-
 “ ing terrifi’d by the Neighbourhood of those
 “ Barbarians fled in all haste to the City of *Ham*
 “ *Cheû* in the Province of the *Che Kiam*, where
 “ he settled his Court. Of which the *Han* no soon-
 “ er had intelligence, but he cross’d the yellow
 “ River, and after little or no resistance made
 “ himself Master of the Provinces of *Ho Nam*,
 “ *Nan Kim*, and *Che Kiam*, and consequently of
 “ the Village of *Ham Cheû*, which *M. Polo* calls
 “ *Kimfai*. Thereupon the King of *China*, fled into
 “ the Province of *Fo-Kien*, and from thence into
 “ that of *Quantum*, where having Embark’d him-
 “ self with a design to seek out Foreign shelter,
 “ he suffer’d Shipwrack in the Gulf of the Island
 “ of *Haî Nân*, and there miserably perish’d, so
 “ that all the rest of *China* submitted voluntarily
 “ to the *Grand Han*.

This

This is what I have taken out of the Histories of *China*, by which it is clearly to be seen that *Ham Cheû*, and *Kimfai* are one and the same City. And that the word *Tai Kim* does not signifie a Mountain, there being no such thing in *Tartary*, as it is imagin’d, but the Kingdom of Gold. Which is the Title that was formerly given to the Oriental *Tartars*.

Notes and Explanations of the first Chapter.

P. 3. As we shall relate in it's due place.

THE Author, as has been already said in the Preface, not being able to finish this Work, has not according to his promise made out the Original of the Eastern *Tartars*. Nevertheless several Authors have made some mention of them, as Father *Martini* in his History of the War of the *Tartars*, and in his Preface to his Atlas of *China*: The Embassie of the *Hollanders* to *Pekin*. Father *Adam Schall* in his Letters printed at *Vienna* in the year 1665. And Father *Couplet* in his Chronology of *China* printed this year. By which Authors and particularly by the two latter it appears, that it is not above a little while since the Eastern *Tartars*, now Masters of *China*, have had any Kings, and that the Original of those Princes is so obscure, that as modern as it is, it is altogether intermixed with Fables.

Father *Adam* reports that the Eldest of the Uncles of the Emperor *Xunchi*, the Father of him that now reigns, had told him several times, that

it was about ten Generations since that three Nymphs or Goddesses called *Angela*, *Chaugula*, and *Fœcula* descended from Heaven to bath themselves in a River of *Tartary*. That *Fœcula* having discover'd under her Cloths which she left upon the shore, a sort of Nightshade or Herb call'd *Alkakengi* with red Fruit, devour'd it with such a greedy Appetite, that she became with Child. That her two Companions returning to Heaven she remain'd upon Earth till she was brought to bed of a Boy; which she suck'd, and afterwards left in an Island of the River, telling him that she was returning to Heaven, but that a Fisherman would come and take care of his Education, which happen'd accordingly. That this Child became a Man of an extraordinary Valour, and that his Sons and Grand Children rul'd this Country. But that in the fifth Generation the People rebell'd against this Family, which they defeated and exterminated, all but one who betook himself to flight. This Prince being close pursu'd, and not being able to run any farther, fate himself down upon the ground despairing to save his life; At what time a Mag-pye came and perch'd upon his head, and deluded his Enemies who took him for the stump of a Tree, and not for a Man. And thus it is ealie to see, as Father *Adam* observes, that thus far the Relation is altogether Fabulous, and clearly demonstrates that the Original of the Emperor of *China* is very obscure, and has nothing of Illustrious or Renowned. That which follows is certain and unquestionable. In regard the Person, such as he was, liv'd at the beginning of this Age, and made himself sufficiently known by the bloody War which he made upon the *Chineses* in revenge of the Death of his Father, whom the *Chinese* *Mandarins* had caus'd to be murdered, and of other

outrages

outrages committed against his Nation. Father *Adam* says, that he was Lord of the Valley of *Moncheu*, which Father *Martini* takes for a great City. The Emperor *Van-liè* gave him the Government of that same Valley and the neighbouring Countries, upon condition he should defend them against the Incursions of the Oriental *Tartars* who were divided into seven small Principalities. He was call'd *Tiel Mini*, and died in the year 1628. His Son, a Person of more Wisdom and Moderation continued the War till his death which happen'd in the year 1634. *Cumtè*, his Son, in some measure, compleated the Conquest of the Empire of *China*; but died before he obtain'd the possession of it in the year 1644. His Son *Xunchi*, at the age of six years, was acknowledg'd Emperor at *Pekin*, and di'd in the year 1662. Leaving for his Successor his Son *Camtri* the Monarch reigning at present. This Catalogue of the *Tartarian* Princes of Father *Adam*'s confirm'd by Father *Couplet* in his Chronology, by Father *Rougemont* in his *Historia Tartaro-Sinica*, and the *Embassie* of the *Hollanders*, gives us to understand that Father *Magailans* had good reason to justify himself for saying, that the *Tartars* had neither any King, nor any word to signify a King; seeing that it was but in this Age that their Princes have deriv'd their Original from a petty Captain of a *Hord*, or chief leader of Bandits or wandering *Tartars*.

Here we are farther to observe that *Tartary* which comprehends all the Northern *Asia* is divided by the *Chineses* into Western and Eastern. The Inhabitants both of the one and the other, are for the most part wanderers with their Flocks and Herds, and live in Tents. But the *Western* are incomparably more potent then the Eastern, in regard they possess all that Country

C 4

which

which lies between the extreame part of the Province of *Pekin* and the Countries of the *Mogul*, the *Persian* and the *Muscovite*; All which they possess'd entirely in the Reign of Saint *Lewis*. The Eastern *Tartary* reaches from the Country of *Leaotum*, beyond *Japon*, and comprehends the Province of *Niuchè*, to the North of *Corea*; The Province of *Niulhan* to the North of *Niuchè*; that of *Tapi* to the East of *Niuchè*; and the Country of *Teco*, to the North-East of *Japon*, and to the East of *Tapi*. But these Countries are poor and ill peopled; There being not above two or three little Cities in them all; the rest is barren uncultivated,

Letter of Peter Ferdinand de Verbiest.

and full of Woods and Mountains. Nevertheless these *Tartars* are not a little formidable when they are united, as being harden'd to labour in a rigorous Climate, and almost always a-horseback, and employ'd in hunting or busied in War. They made themselves known by their incursions into *China* above two hundred years before the Birth of *Christ*: And in the twelfth Age after the Incarnation they possess'd themselves of the Provinces of *Leaotum*, *Pekin*, *Xensi*, *Xanfi* and *Xantum*. But the Ancestors of the *Tartarian* Prince who Reigns in *China*, were so far from being Masters of all the Province of *Niuchè*, where, as has been said, there were seven or eight distinct Sovereigns. And Father *Adam* observes that *Tiencum* Great Grand-Father to the Emperor Reigning at Present, when he enter'd into *China*, had not above eight thousand men, which were soon encreased by the concurrence of the rest of the Eastern *Tartars*, and an innumerable Number of the Western *Tartars*, which the fame of his Victories and the noise of prodigious Booty drew to his Assistance.

P. 3. The Kingdom of *Chahamalaha*, whose Inhabitants are *Mahometans*, and which borders upon the Province of *Xensi*.

This Name of *Chahamalaha*, is not to be found as I verily believe, in any Mapp, nor in any other Relation; But I am perswaded by what our Author say's of it, that it is the same place which Father *Martini* calls *Samahania*; and which, as he does, I take to be the Country of the *Osbegs*, or of *Mavralnara*, of which *Samarcand* is the chief City: For that we know not of any other Kingdom of *Mahometans* to the West of *Xensi*, where there are several considerable Cities, Palaces and Houses artificially built, and good Architecture, store of Gold and Silver-Plates and other things which the *Chineses* allow the Country of *Samahania* or *Samahan*, by the report of Father *Martini*. Nor must we be surpriz'd, that the *Chineses* assure us that this Kingdom borders upon the Province of *Xensi*; for that they never travel toward the West, nor have any other knowledge of the Countries situated Westward, then what they learn from the Information of the *Caravans* that come once in two or three years to trade in *China*, under pretence of an Embassie. For the Merchants make use of that Invention, to get leave to enter into *China*, which would be otherwise deny'd them. They rendezvouze in the Kingdom of *Cascar*, as you may find in the Travels of *Benedict Gocz*, inserted into the Relation of Father *Trigaut*. But formerly and especially in the time of *Tamerlan*, who made *Samarcand* one of the chiefest Cities in the World, they went for the most part from that City. And it is very probable that those Merchants to give themselves the great-

er reputation, assum'd to themselves to be all of the Kingdom of *Samarcand*, and that the *Chineses*, who want the Letter R, and easily confound C. with H, wrote *Samahand*, instead of *Samarcand*. For the same reason also the *Chineses* observing the Merchants arrive at *Suchen* the last City of the Province of *Xensi*, and styling themselves all Natives of *Samahan* or *Samarcand*, might readily believe that *Samahan* border'd upon the Province of *Xensi*.

P. 3. *Ussangue*.

This must certainly be the same Country which Father *Martini* calls *Ussucang*, and which is contained within the Kingdom which the *Chineses* call *Sifan*, situated to the West of the Province of *Suchuen*. The Relation of Father *Anthony de Andrada* calls it also the Country of *Ussangue*, and says that it is situated to the East of the Kingdom of *Tibet*, twenty days journey from *China*.

P. 3.

Father *Antony de Andrada*, &c.

Father *Anthony de Andrada* travelled twice into the Kingdom of *Tibet*. The Relation of his Second Travels in the year 1624. with Father *Goncalo de Sousa* which was Printed at *Lisbon* in the year 1628. speaks very clearly of *China*. For there we find, that it is not above twenty days journey from the Kingdom of *Ussangue* or *Ussang*; and that *Ussang* is not above forty days journey from the City of *Caparange*, where the King of *Tibet* keeps his Court, and where those Fathers arriv'd from
Agra

Agra in less then two months and a half, passing through *Sirinagar*. As for *Catai*, in regard the People of *Tibet* are very ignorant, they spoke of it very confusedly to Father *Andrada*; to whom they asserted that *Catai* was a great City. By the way we may observe, that by that Relation and by the *Atlas* of Father *Martini*, who in his History of the War of the *Tartars* tells us also that the Province of *Suchuen* borders upon the Kingdom of *Tibet*, that the Kingdom of *Tibet* is situated to the East of the Country of the Great *Mogul*, and not to the North, where the most part of our Maps place it. So much the rather, for that Father *Benedict Goetz* in his Travels which he made always to the North of the Empire of the Great *Mogul*; from the Country of the *Usbegs* travelling continually Eastward as far as *China*.

P. 5. The *Tartarian Alphabet* which we shall give you in due place.

Father *Magaillans*, not being able to perfect his Work, has not given us this *Tartarian Alphabet*. But it is to be found in the Grammar made by Father *Ferdinand de Verbiest*, which will suddenly be printed at *Paris*.

P. 6. *Mangi, or Mantzu, Barbarians*.

Father *Nicholas Longobardo* in his Letter written from *China* 1598. and printed in Latin at *Mayence* in 1601. tells us, that the *Chineses* call'd those of the Province of *Quantum Mangi*, that is to say, *Barbarians*. *Manginos*, that is, *Barbarous People*, which confirms the opinion of Father *Magaillans*.

P. 10. *Stone-Coal, and Stoves of China.*

Almost all Authors that speak of *China*, agree that in the Northern Provinces the cold is much more intense, then it ought to be, considering the climate, and situation under the fortieth or forty second degree. They also speak of the Stoves which are very Common, and built all alike in all those Northern Provinces. See the Relation of Father *Trigant* l. 4. c. 3. Father *Semedo*. Part 1. c. 3. and Father *Martini's* Atlas in his Description of the Provinces of *Xansi*, and *Pekin*, where he says that the two Mountains out of which they dig their coal, are very near to the City of *Pinko*, and are call'd *Kie*, and *Sin vu*.

P. 12. *That which causes M. Polo to commit these Mistakes, is this, that three leagues, &c.*

Father *Martini* in the Description of the Province of *Pekin* confirms this conjecture in these words. 'The River *Lu ken*, which is also call'd ' *Sangean*, passes to the South-West of the Royal ' City. You cross over a stately Bridge where a man ' may count several Arches of Stone, 'tis plain that ' he speaks of the River that runs to the West ' of *Pekin*, and the Bridge built over it, and ' that this is that of which *M. Polo* makes mention. For that there is no great difference between the name of *Sangean*, which Father *Martini* gives it, and that of *Sangean*, or *Buli Sangan*, as *M. Polo* calls it. Father *Greslon* in his History of *China* l. 3. c. 8. speaks of an Eastern Bridge, in these words; In the Province of *Pekin*, there was a Bridge of an admirable Structure, above three hundred paces in length, of which two Arches are broken. And Father

Father *Magaillans* tells the true reason of the fall of those two Arches the ninth of *August* 1668. To which Father *Greslon* adds, That the rest of the Bridge fell the 26. of the month of *Aug.* the same year. He says moreover that it was call'd *Lo-Co-Kaio*, that it had been built a thousand years, and that it was not above six Leagues from *Pekin*. The Fathers *Rougemont* and *Intorcetta* in their Relations confirm the fall of the rest of the Bridge the 26 of *August* 1668. three thousand years after it was first laid: And the first of those *Fathers* tells us, that the same Bridge was three hundred and sixty paces in length.

P. 15.

These Reasons of Father *Magaillans* are so much the stronger, because his Opinion is conformable to the practice of all those that have wrote concerning *China*, both before and after him, as Father *Adam*, a *German*; Father *Greslon*, a *Frenchman*; Father *Semedo*, an *Italian*; Father *Rougemont*, a *Flemming*, &c. And for that Father *Martini* has not been follow'd by any but by the Author of the Embassie, who has either copy'd or borrowed from Father *Martini*, all that he speaks concerning *China*, except the Gests of the Embassadors from *Canton* to *Pekin*, and their Negotiations. So that 'tis no wonder the one has imitated the other in his Orthography. Father *Greslon* also in the Preface to his Relation, proves against Father *Martini*, that the *Chinese* words ought to be pronounced as our Author tells us.

P. 16.

We could add several other Reasons to prove that

that *Catai* is no other then *China* deduc'd from the Silk, many Fruits, Plants and Animals, which according to *M. Polo* breed and grow in *China*, and are not to be found in any part of *Tartary*. But this has been so often bandy'd about for these hundred years, and all Authors who have writ upon this Subject, have prov'd it by so many different Arguments, besides what our Author alledges, that it would be but time ill spent to labour any more about it. Besides that there is no person now that questions, or can doubt of it, unless he would be wilfully blind; I shall only observe that the reason why men might formerly be deluded was this; because that when the Western *Tartars* undertook the Conquest of *China*, there were two Emperors: The one was the Real *Chinese* Emperor of the Family *Sun*, who possess'd the twelve Southern Provinces; the other was the King of the Eastern *Tartars* of the Family *Tai-kin*, who possess'd the three Northern Provinces, the Country of *Leaotum*, and the Eastern *Tartary*. These two Emperors were vanquish'd one after the other, and their Kingdoms subdu'd between the years 1225. and 1280. This being granted, it may be readily apprehended, how easie it was for the Oriental Authors, and such as had heard talk of those Conquests, to believe that the real Emperor of *China* was Master of all *China*, as now we know it; and that the other Emperor of the Family *Tai-kin*, whose Empire was more Northerly, liv'd in *Tartary* to the North of the great Wall; where for that reason our Ancient Geographers have placed *Cambalu*, and many other Cities and Countries.

C H A P. II.

Of the Extent and Division of China: Of the Number of the Cities and other wall'd Towns; And some other particulars observed by the Chinese Authors.

IT is now eighteen years since Father *Francis Fierrado* Vice-Provincial of *China*, and afterwards Visitor of *Japan* and *China*, order'd me to write the History of this Empire, and the Progress of the Gospel, there first begun to be preach'd now fourscore and thirteen years ago; But the Employments of the Mission, and the Persecutions we have undergone, have hindr'd me from going on with it. The Fathers *Nicholas Trigant* a Flemming, *Alvaro Semedo* a Portuguese, *Martini* Native of *Trent*, *Antony Govea*, and *Ignatius de Costa* in their yearly Relations have treated very largely upon this Subject. But the Beauty, the Grandeur, and the Antiquity of this Empire, are such copious Subjects, that though there has been much already written concerning them, yet there remains much more to be said. Wherefore I thought it my duty to set down in this place the chiefest Observations which I have collected together.

China is seated almost at the utmost Extremities of *Asia* towards the East. it lies under twenty three degrees from North to South, from the Fortress

Fortress of *Cai Pim*, placed upon the Frontiers of the Province of *Pekin* in forty one degrees of Latitude to the Meridional point of the Island of *Hai Nan* in eighteen degrees of Elevation, and A to the South of the Province of *Quamtum*. So that the length of *China* from North to South, according to the *Chinese* Books, is five thousand seven hundred and fifty *Li*, or Furlongs. Which makes

402½ *Spanish* or *Portugal* Leagues at 17½ to a degree.

575 <i>French</i> Leagues	at 25. to a degree.
345 <i>German</i>	at 15. to a degree.
1380 <i>Italian</i> Miles	at 60. to a degree.
5750 <i>Li</i> or <i>Chinese</i> Furlongs	at 250. to a degree.

From the Point of *Nim Pô*, a Sea-port Town in the Province of *Che-kiam*, where the *Portugals* were formerly wont to trade, and which *Ferdinand Mendez* calls *Leam Po*, to the extremity of the Province of *Suckuen* in a streight Line from East to West, it is accounted

297 <i>Spanish</i> and <i>Portugal</i>	Leagues.
426 <i>French</i>	Leagues.
255 <i>German</i>	Miles.
1020 <i>Italian</i>	Miles.
4080 <i>Chinese</i> Furlongs	at 240 to a degree.

But if you would have the length of *China* where it is longest, you must take it from the last place to the North-west of the Province of *Leaotum* call'd *Caiyven*, to the last City of the Province of *Yunnan* call'd *Cin tien Kim min Fu*. Take it thus, and then the longest length of this Empire will be

525 *Spanish*

525	<i>Spanish</i> Leagues.
750	<i>French</i> Leagues.
1800	<i>Italian</i> Miles.
8400 <i>Chinese</i> Furlongs,	at four and a half to a Mile of <i>Italy</i> .

The truest breadth of *China*, to take it from *Tam Chan*, the most Easterly place of the Country of *Leaotum*, and which joins to the Kingdom of *Corea*, to the Place call'd *Tum tim* to the West of the Province of *Xensi* is

350	<i>Spanish</i> Leagues.
500	<i>French</i> Leagues.
300	<i>German</i> Miles.
1200	<i>Italian</i> Miles.
5400	<i>Chinese</i> Furlongs.

There are fifteen Provinces in this Empire, which for their largeness, their Riches and Fertility may well be call'd Kingdoms. Which the *Chinese* rank in this Order according to their Antiquity and Precedency. *Pe kim*, *Nan kim*, now call'd *Kiam Nân*, *Xansi*, *Xantum*, *Hônân*, *Xénsi*, *Che Kiam*, *Kiam si*, *Hû quam*, *Su chuen*, *Fo Kien*, *Quamtum*, *Quam si*, *Yunnan*, *Quei cheum*. The Country of *Leaotum* might also well deserve the Name of a Province by reason of its extent; but the *Chinese* include it within the Province of *Xantum*. The Provinces that lie upon the Sea are *Pe kim*, *Xantum*, *Nan kim*, *Che Kiam*, *Fo Kien*, and *Quamtum*. Those that border upon Foreign Kingdoms are *Pekin*, *Xansi*, *Xensi*, *Su chuen*, *Yunnan*, *Quam si*. The Midland Provinces are *Honam*, *Hu quam*, *Kiamsi*, *Quei cheu*. By which it appears that *Claverius* trusted too unwarily to false

Relations, when he reckons up Eighteen Provinces in *China*, and among the rest the Kingdom of *Cochinchina*. For tho' that Kingdom, and that of *Tun Kim* were formerly subject to *China*, 'twas but for a very few Years, and it is a long time ago since they threw off that subjection. There are several Islands also belonging to *China*; as the Great and Little *Lien Kien*; *Tai Van*, which the *Portugueses* call *Formosa*, where the *Hollanders* had a Fortrefs which was wrested out of their hands by a *Chinese* Pirate some Years since, and where they lost a great number of Men, and great Guns, and a great quantity of Goods. *Hai Nan* and *Hiam Xan*, where stands the City of *Amagao*, or *Alacao*, upon the Southern Promontory of that Island, and a great number of others, some inhabited, others quite Desert. The Kingdom of *Corea* is not an Island adjoining to *China*, as *Cluverius* believes, but a great Promontory of the Firm Land, extending it self from the North to the South. Neither is *Xam Ha* an Island, as *Martini* writes in his *Atlas*, and marks it in his Map; but a Fortrefs so vast and so well fortifi'd by Art and Nature, that it may compare with the best in *Europe*. It stands upon the firm Land near the Sea, between the Province of *Pe Kim* and the Country of *Leao tum*.

The Places Wall'd in, through the whole extent of this Empire, amount to the number of Four Thousand Four Hundred and Two; and are divided into Two Orders, the Civil and Military. The Civil Order comprehends Two Thousand Forty Five Wall'd Towns, that is to say, One Hundred Seventy Five Cities of the first Rank which the *Chineses* call *Fu*: Two Hundred Seventy Four of the Second Order, which they call *Che-ü*, One Thousand Two Hundred Eighty and Eight

Eight Cities which they call *Hiên*, Two Hundred and Five Royal Hosteries, or Places of Entertainment, call'd *Ye*; and an Hundred and Three Courts of Guard, or Royal Hosteries of the Second Rank, which they call *Cham Chin*.

Among the Cities and Towns of this Empire I reckon several, seated in the Provinces of *Tun Nan*, *Quei cheum*, *Quam Si*, and *Su chuen*, which however pay no Tribute to the Emperour, nor yeild him any Obedience, but are govern'd by particular and absolute Princes. These Towns are for the most part so environ'd with high Mountains and steep Rocks, as if Nature had taken a particular Care of their Fortification. Within which Mountains lie Fields and Plains for several Days Journeys; where are to be seen Cities both of the first and second Rank together with many Towns and Villages. The *Chineses* call these Lords *Tü Sü*, or *Tü Quon*, that is to say *Mandarins* of the Country: For that as they believe there is no Emperour of the World but the Emperour of *China*, so they are conceited that there are no other Princes or Lords but such as they to whom the Emperour gives that Title. Nor do they give the Title of *Mandarins* of the Land or Country to those, but to distinguish them from others by a kind of Contempt of Foreigners. The People that are subject to these Lords speak the same Language with the *Chineses*, altho' besides that, they have a particular Language also. Their Manners and Customs are somewhat different from those of the *Chineses*: nevertheless their Complexion and the Shape of their Bodies are altogether alike; but as to their Courage, you would think them to be quite another Nation. The *Chineses* stand in fear of them; so that after several Tryals which they have made of their

Prowess, they have been forc'd to let them live at their own liberty, and to consent to a free Traffick and Commerce with them. In the Relation which I have made of that Famous Tyrant *Châm Hien Chum*, concerning which Father *Martini* wrote to me upon his return out of *Europe*, that he had left a Copy of it in the Secretary's Office at *Rome*, and another in the College of *Contimbre*, where it was publicly read, I give an account of what befall one of these Sovereign Lords. I shall here repeat it in few words, to the end the Puissance of this Empire may be the better understood, where they make little account of the Forces of these Lords, tho' they are very considerable, and that their Dominions are seated in the heart of the Provinces of *China*.

The Tyrant *Châm Hien Chum* not enduring there should be any one that refus'd to yield him Obedience in the Province where he had caus'd himself to be Crown'd, and where he vaunted that he had laid the Foundations of his Empire, sent a Command to one of these Lords whose Principality lay nearest to his Court, to come and attend his Person, acknowledge him his Sovereign, and pay him that Tribute which was due to him. The Lord sent him back for Answer, that neither he nor his Predecessors had ever paid any Tribute to the Emperor of *China*; which Answer put the Tyrant into such a Chafe, that he immediately sent an Army to force him to Obedience. But his Army was in a short time defeated by the Prince. *Châm Hien Chum* thereupon rais'd another Army more numerous than the first, and march'd himself in person to enter the Territories of the Prince; who being a person of great Courage, and favour'd by the Advantage of the Places, gave the Tyrant Battel, overthrew him and forc'd him to retire,

retire, enrag'd at his ill Success, yet more animated to Revenge than ever. For that reason he rais'd a Third Army, and gave the Command of it to his first adopted Son call'd *Sum Co vam*, of whom I have sometimes made mention in the Annual Letters of this Mission. He was a Person Learned, Prudent, Courageous, and so affable and good natur'd, that many times he effected those things by his Prudence and Sweetness, which his Father could not bring to pass with all his Armed Force and Cruelty. And indeed he knew so well to manage the haughty Spirit of the stubborn Prince, that he not only oblig'd the Prince to acknowledge his Father for his Sovereign, but to assist him with Men and Money to compleat his Conquest of *China*. He carry'd him in his company to the Court with all his Army consisting of Forty Thousand Men, all pick'd and chosen Young Men clad in the same Colour'd Habit, and Arm'd with a sort of *Cuirasses* and Head-pieces of quilted Cotton. Upon his arrival the Prince Muster'd his Army in the place appointed for those kinds of Exercises in every City of *China*. The Tyrant on the other side receiv'd him with many Extraordinary Caresses and Marks of his Favour and hearty Affection, and invited him publicly to a solemn Feast the next day, where the Prince fail'd not to attend him. But in the midst of the Mollity, the Comedy and Jollity of the Banquet, the Perfidious and Cruel Tyrant order'd a most rank and nimble Poison to be presented him in a Glass of Wine, which dispatch'd him in a few Moments. Which done, he caus'd his whole Army ready drawn up for that purpose to surround and put to the Sword all the Forces of the unfortunate Prince, and not to let a Man escape. Which was executed with so much the more ease, because the

poor People not mistrusting any such Treachery were surpriz'd without a Leader, without Arms, and all in disorder. And of this accident I my self was an Eye-witness ; which I therefore here relate to shew the Grandeur of this Empire.

Nor ought any Man to scruple the belief of what I have here related concerning the Number of the Cities and Towns far more numerous then what Father *Martini* sets down, in regard I take in all those belonging to these Petty Sovereigns, whose Principalities, tho' they do not acknowledge the Emperour, are nevertheless seated in the middle of his Empire, in the Four Provinces which I have nam'd. I have also included the Cities and Towns of *Leao tum*, and of the Province of *Tun Nan*, which the *Chineses* excessively addicted to their own Formalities, never put into their Ordinary Catalogues, but in the particular, which I have said they make of the Raigns of certain Families.

The *Chineses* have caus'd to be Printed a Publick *Itinerary* which contains all the Roads and Passages as well by Water as by Land, from *Pe kim* to the utmost parts of the Empire. This Book the *Mandarins* buy, when they go from Court to their several Governments and Employments at a distance, as also all other Travellers, to the end they may be able to know the Roads, the distance of one place from another, and the Furlongs of every Journey. In this Book all the Royal Highways in the Empire are divided into Eleven Hundred Forty Five Days Journeys, every one of which have a certain place where the *Mandarins* are Lodged and Entertain'd at the King's Expences when they go to their several Employments. But when they deprive them of their Charges, they lose also the Privilege of Royal Entertainment.

These

These Eleven Hundred Forty Five Places are call'd *Ye* or *Chin*, that is to say, Places of Entertainment and Attendance. And this Name is given to them not without reason. For there they wait for the coming of the *Mandarins* with as much care and circumspection, as if they were upon their Guard against an Armed Enemy. Of these Places there are Seven Hundred Thirty Five in the Cities of the first and second Order, in the Frontier Town, and in the Castles in the heart of the Empire. Two Hundred and Five in the Places call'd *Ye*, and Three Hundred and Three in the Places call'd *Chin*. Both the one and the other were formerly built in those places where there were no Towns, and may be call'd Towns of the second Rank ; because they are all Wall'd, have *Mandarins* for their Governours, and because there are some which are larger and better peopl'd then many Towns and Cities. There are a Hundred and Two which have no Walls, but such as are very large and very Populous. The Day before the *Mandarin* sets forward, a Courier is dispatch'd away before with a little kind of a Trencher which the *Chineses* call *Pai*, upon which is written the Name and Employment of the Officer, with his Name and Seal at the bottom. So soon as that is seen, they cleanse and make ready the Palace where he is to Lodge. Which preparations are more or less sumptuous, according to the dignity of the *Mandarin*, of Dyet, Porters, Horses, Chairs, Litters, or Barges, if he be to go by Water, and in a word of whatever it be that is needfull. In these *Hosieries* likewise are entertain'd proportionably all sorts of other Persons whether *Chineses* or Foreigners, to whom the King is pleas'd to grant that favour ; the convenience of which I found my self, when I was sent some years ago

to *Afacao*. In these places the King's Couriers take what they have occasion for, either for speedy hast or refreshment. There they find Horses ready saddled; but for fear they should not be always ready, a furlong or two before the Courier arrives at the *Hosler* or Inn, the Courier gives several loud Bangs upon a *Basin* call'd *Lô*, which he carries behind his back, and then they saddle a Horse for him with all the speed imaginable: So that he presently Mounts and leaves his other Horse behind him without any farther trouble.

The Kingdom of *China* contains Eleven Millions, Five Hundred and Two Thousand Eight Hundred Seventy Two Families, not including the Women, Children, Poor People, *Mandarins* employ'd, Souldiers, Batchelers of Art, Licentiates, Doctors, *Mandarins* dispens'd with from Service, such as live upon the Rivers, the *Bonzes*, Eunuchs, nor any that are of the Royal Blood; for they only reckon those that cultivate the Land and pay the King's Rents and Tributes. So that there is in the whole Empire of *China* Fifty Nine Millions, Seven Hundred fourscore and Eight Thousand Three Hundred Sixty Four Males. Thus much for the Civil Order of *China*.

The Military Order contains Six Hundred Twenty Nine large Fortresses of the first degree, and of great Importance, either upon the Frontiers, as the Keys of the Empire, to keep out the *Tartars*, or upon the Confines of the Provinces against Rebels and Robbers. The *Chineses* call them *Quan*, and that of *Xam háí*, of which we have spoken already, is one of the Number.

There are Five Hundred Sixty Seven Fortresses of the Second Rank, which are call'd *Guéi* in the *Chinese* Language. And that same place call'd *Ti-en cùn guéi*, or Fortress of the Well of Heaven, of which

which Father *Martini* speaks in his *Atlas*, p. 36. is of the same number. By which you may guess at the rest of the Fortresses of the second Rank. They reckon Three Hundred and Eleven Fortresses of the Third Rank, call'd *Sò*. Three Hundred of the Fourth Rank call'd *Chin*, which retain the same Name and the same signification with those of the fifth Civil Order; and a Hundred and Fifty of the Fifth Rank, call'd *Paò*.

There are a Hundred Fortresses of the Sixth Rank, call'd *Pù*; and lastly, Three Hundred of the Seventh Order, call'd *Chái*. These latter are of several forts; for some of them stand in the fields, and serve for places of Refuge for the Country-men, who retire thither with their Cattel and Goods, when any *Tartars*, Robbers or Rebels harraß the Country: as also when the Emperour's Armies are upon their March. Others are seated upon the Precipices of steep Mountains, to which there is no other ascent but by steps cut out of the Rock, or by the help of Ladders made of Ropes or Wood, which they remove as they please themselves: And these Fortresses generally have no Walls because they need none. Others are seated upon Mountains, which are nevertheless approachable: and therefore on that side where they lie open they are guarded with a double or treble Wall: And both of these and of the other before recited I have seen several in the Provinces of *Su-chuen* and *Xenfi*. By this account it appears, that the fortifi'd Places amount to the number of Two Thousand Three Hundred Fifty Seven, which being added to those of the Civil Order, make up Four Thousand Four Hundred and Two. Besides which, there are within and without the great Walls that environ *China* above Three Thousand Towers or Castles, call'd *Tai*, of which

which every one has its proper Name. In those Towers are kept Guards and Watches all the Year long, which give the Alarm so soon as the Enemy appears, in the Day time by Erecting a Banner upon one of the highest Towers, and in the Night by setting up a Lighted Flambeau. Should we reckon these Towers or Castles among the Fortified Places of which these latter would make an Eighth Order, there would be then in all Five Thousand Three Hundred Fifty Seven.

About a hundred and Fifty Years ago a certain Mandarin of the Superior Tribunal of Arms, compiled two Volumes which he Dedicated to the Emperor, and which he Entitled *Kin pien tu xue*, the Practice of the Mapps of the Nine Frontiers. He meant by that the Nine Quarters into which he had divided the Great Walls that Environ a part of *China* for four hundred and five Portuguese Leagues together, which make 23 Degrees and ten Minutes from East to West, from the City of *Cai yéun*, seated at the Extremity of the Country call'd *Leão tūm* to that of *Cán so*, or *Cán chen*, seated upon the Borders of the Province of *Xenfi*. And this too must be understood of the Fortification running in a straight Line; for should we take in all the Turnings and Windings of the Mountains and Walls, the whole without question would amount to above five hundred Portugal Leagues. In those Books he represents in three Maps all the Passages of the Mountains that are accessible, and in a hundred and twenty Nine other great Maps, Thirteen Hundred twenty seven Fortresses great and small, which he says are all necessary to prevent the inroads of *Tartars*. So that if the *Chinese* were not so Negligent, so Cowardly, so Covetous, and perfidious to their Prince as they

are, the *Tartars* could never have surmounted those Walls nor got footing within those Castles, so well dispos'd in all Places requisite, and so strongly Fortify'd as well by Nature as by Art. And indeed it is apparent as well by their own Histories, as by what we have seen in our time, that the *Tartars* could never enter into *China*, but when either the Cowardice or the Treacherous Avarice of the Commanders open'd them a Passage. This the *Tartars* knew and therefore offer'd them a Moiety of their Plunder and Booty, and were no less punctual in their performances then they had been liberal in their promises upon their Return into *Tartary*. For the continuance of which Trade they always left a Passage open for these Inroads, which the *Tartars* fail'd not to make twice a Year; nor could all the Rigorous punishments which the King inflict upon several of those Traitors deter the rest from their disloyal Traffick with his Enemies. Or if he at any time did restrain some within the bounds of Duty, then the *Tartars* enlarged their Offers. But then such was the eager desire of those perfidious Officers to heap up Wealth, that at length they surrender'd into the hands of a small Number of half *Barbarians* the Richest and most Populous Kingdom in the World.

In the same Book you see the number of Souldiers that keep Guard upon the Frontiers, to the number of Nine hundred and two Thousand and fifty four. The Auxiliary Forces that lie ready to March to their Assistance, when the *Tartars* are upon entering into *China*, are innumerable; there being Nine hundred fourscore and nine Thousand an hundred sixty seven Horses appointed for those Forces. The Emperors Expences for the Payment of the Officers and Souldiers

ers amounts every year to five Millions, thirty four Thousand seven hundred and fourteen Livers. Were these Books printed, and their Maps Engraven with that skill and exactness as Maps are done in *Europe* they would be the Admiration of all curious Persons. It were to be wish'd that some one would take the pains to give us a lively Representation of the Walls, Fortresses, and other the most remarkable things in this Empire.

Now by what we have said concerning the Number of Souldiers appointed to Guard the Walls and Frontiers against the *Tartars*, an easie judgment may be made of the Number of those that are employed upon the Borders of the Provinces, in the Cities, Towns and other wall'd Places of the Provinces, of which there is not any one that has not a Garrison. They amount to the Number of seven hundred sixty seven Thousand nine hundred and seventy Men, which in time of Peace Guard and attend in the day time upon the *Mandarins*'s, Embassadors, and other Persons whose Expences the King defrays, and in the Night time keep Guard about their Barques, or their Lodgings. The Horses also which the King keeps as well for the Service of his Troops, as for his Posts and Messengers amount to five hundred sixty four Thousand and nine hundred. But when there happens any Revolt, or any War, the Armies which rendezvouze from all the Provinces are almost innumerable.

And now because my time is short, and my occasions oblige me to Brevity, I shall here set down the Principal Wonders of this Empire, of which the Author before mentioned gives a larger account.

There are in the fifteen Provinces three hundred thirty and one Famous Bridges, not much inferior

inferior to that of which we have already spoken; and to those which are describ'd by Father *Martini*, and *M. Polo* in their Descriptions of *China*. And therefore I shall say no more upon this Subject, seeing that if I were to describe every Structure in particular that is considerable, it would require the labour of several Volumes.

There are also in *China* two thousand fourscore and nineteen Mountains, Famous either for being cut into the shape of Monstrous Idols, (as is that which I have mentioned in the Relation of my Travels from the Province of *Kiam nan* or *Nankin*, to that of *Su Chuen*, and which I sent into *Europe* in the year 1643.) Or for their Fountains, their particular Plants, and their Minerals of great Virtue; or for their extraordinary strength, and other Prerogatives which distinguish them from others.

Their Famous Waters, such as are their Lakes full of Fish, their hot Fountains, no less Medicinal than Wonderful, the large Streams and Navigable Rivers are to the number of one Thousand four Hundred Seventy and Two.

There are one Thousand Fourscore and Nineteen Peices of Antiquity to be seen, as Statues, Famous Paintings and Vessels of high Price, and greatly esteemed. One Thousand one Hundred Fifty Nine Towers, Triumphal Arches, and other such like Magnificent Pieces of Workmanship, Erected in Honour of Renowned Princes; Men famous for their Valour or their Learning, or of Widows and Virgins renowned for their Chastity and Vertue. Two hundred seventy two Libraries embellish'd with sundry Ornaments, stored with great numbers of Books, and built at vast Expences.

There

There are likewise to be seen seven Hundred and Nine Temples Erected by the *Chineses* at several times in memory of their Ancestors and considerable for their Largeness and the Beauty of their Architecture. For it is the Custom of the *Chineses* to testify an extraordinary Affection and Obedience to their Parents, especially after their Death; and therefore to make this manifest to the World, they cause to be built at great Expences most stately Halls, wherein, instead of Images and Statues, they set up in Cartredges the Names of their Ancestors and Parents. Also upon certain days of the Year appointed by the Family to which the Temple belongs, they assemble all together in these Halls, where they prostrate themselves upon the ground in token of Love and Veneration: Which done, they offer Incense, and afterwards make a splendid Feast at several Tables richly set forth, and adorn'd with an extraordinary Decency, and a great Number of Dishes and Viands well dress'd.

They reckon about four Hundred and Fourscore Temples of Idols very Famous and much frequented by reason of their Riches, their Magnificence and the Pretended Miracles and Fables which they report concerning their Idols. In these Temples, and in others of which the Number through the whole Empire is incredible, no less than three Hundred & Thousand *Bonzes* have their Habitations. I must confess I could not conceive there should be so great a Number; and therefore I put the Question to a *Mandarin* of the Tribune of Ceremonies who was one of my friends, whether it were true or no: For that the *Bonzes* are under the Jurisdiction of this Tribunal and receive their Licences from it, which they call *Tute*. This *Mandarin* upon a diligent search inform'd me, that within the City and Court

Court of *Pekin* only there were Six Thousand Six Hundred Sixty eight *Bonzes* unmarried, call'd by them *Ho xam*, and five Thousand and Twenty Two Married, and which like the former have also their Pass-ports and Licences; by which said he, you may judge of the number dispers'd over the whole Empire. Besides that you are farther to observe that within the Number of three Hundred and fifty Thousand mention'd by the *Chinese* Historian, are only comprehended the *Bonzes* which have Licences: But in regard that among six or seven *Bonzes* not above one or two generally have Licences, should they all be reckon'd into the Number, they would certainly amount to above a Million.

There are moreover six Hundred Fourscore and five *Mausoleums*, Famous for their Architecture and their Riches. For in *China* all Persons are prohibited under great Penalties to bury their dead within the Walls of their Cities, or of any other place whatever. So that after they have put the Corps in the Coffin, all the Chincks and Jointures of which are stopp'd up with Bitumen to prevent the scent of the dead Body, they leave them in the House where they died for some Months and many times for two or three years together, the Magistrate in all that time having no power to constrain them to an Enterrment. It is also lawful, when a Person dies at a distance from his own House, to transport his Body from one City or Province to another; as it is usual for the Richer sort and the *Mandarins* to do; provided nevertheless that they do not bring their dead Bodies through the Cities, but round about by the Walls. These Coffins, which are generally of some sort of precious Wood, cost many times two hundred, and sometimes above a thousand Crowns.

And

And the Children of the Deceas'd are so obsequious as to cause these Coffins to be carry'd for several days, and sometimes for a whole months Journey together, at an extraordinary expence, to lay them in the Sepulchres of their Ancestors. And indeed the Sepulchres of their Grantees are very magnificent Structures, and certainly deserve both to be seen and Admir'd. For they are very fair and large Houses all vaulted, erected upon a Mountain or plain, wherein they also presently put the Coffin, and cover it with as much Earth as will make a little Hillock which they adorn and plant in wonderful Order and Symmetry with Trees of several sorts. Before the Hillock they Erect a large Altar of white Polish'd Marble, upon which they place a great Candlestick of Marble, Steel or Tin, and upon each side another Candlestick of the same materials. Then upon each side, and in several files, you shall see rang'd in very good order a great number of Figures of *Mandarins*, Gentlemen, Pages, Eunuchs, Lions, Horses Saddle'd, Camels, Tortoises, and other Creatures. Whose Actions and Movements are represented with that lively briskness, that you would think them alive indeed, the *Chineses* being very happy in their manner of expressing in dead Sculpture the most lively Passions of the Mind, as Joy, Fear, Anger, Melancholy, and the like.

They reckon Three Thousand Thirty Six Men famous and renowned for their Vertues, their Knowledge, and their Prowess, their Loyalty toward their Princes, their Obedience toward their Parents, or for some good Work or Action performed for the benefit of their Country. They also reckon Two Hundred and Eight Virgins and Widows, who for their Chastity, their Courage, and Heroick Actions, are thought worthy of Eternal

nal Memory, and are Celebrated in their Stories and Poesies, as being honour'd by the *Chineses* with Titles, Inscriptions, Temples, and Triumphant Arches.

Lastly, There are in *China* Thirty Two Princes or Petty Kings Palaces, much less then the Emperors, but which resemble those in form, and in the disposal and contrivance of the Halls, Chambers, Gardens, and all other Parts according to the Model of that Palace where the Emperor keeps his Residence.

Notes upon the Second Chapter.

A. P. 32.

IN the Portuguese Original, just against this part, the Author has set down these words in the Margin. A Ly, contains a Hundred and Sixty Paces; a Pace, Six Cubits; a Cubit, the length of this Margin. A Ly, is a Chinese Furlong; a Cubit is a Chinese Foot. I measur'd likewise exactly the length of the Margin in the Original, which, as the Author says, is equal to a Chinese Cubit, and found that it was to the Foot of Paris as Seven to Eight; that is to say, that the Foot of Paris exceeded the Chinese Cubit, a Seventh part of that Cubit. But in regard it is very requisite to know the proportion of these Measures, we are to understand, that in Geography all Itinerary Measures are to be reduc'd to one degree of a great Circle of the Earth.

There has been great Labour and Industry employ'd in all Ages, and among all the more Eminent Nations

to determine the Measure of one of these degrees; but with so little success, and so much uncertainty, that you shall hardly meet with two Geographers that agree in this particular, as may be seen in their Works, and more especially in the reformed Geography of Father Riccioli, a Jesuit, who has made a large Collection of those varieties of Opinions.

I would be to no purpose to dive into the Causes of both their Errors, or of the great difficulty to determine precisely the measure of a degree. Let it suffice therefore to say, that at length the Royal Society of Sciences at Paris, compos'd of the most Learned Men, and most Ingenious Astronomers and Geometricians of Europe, has brought this difficult undertaking to perfection with so much Caution, Care and Exactness, that we cannot believe that future Ages will be able to add any thing to their Inventions. Here then is the Proportion or Measure of the great Circle of the Earth, according to the Measures of several Countries.

The Measure of the Great Circle of the Earth.

Fathoms of Paris	57060
Paces of Bologna in Italy	58481
Perchs of Rhine of 12 Foot to each	29556
Parisian Leagues of 2000 Fathoms	28 $\frac{1}{2}$
Middle Leagues of France of about 2282 Fathoms	25
Sea Leagues, or an Hour's running	20
English Miles, 5000 Foot to each	73 $\frac{1}{2}$
Miles of Florence of 3000 Fathom	63 $\frac{1}{2}$

The Circumference of the Earth.

Fathoms of Paris	20541600
Leagues of 25 to a degree	9000

Sea

Sea Leagues ----- 7200

The Diameter of the Earth.

Fathoms of Paris	6538504
Leagues 25 to a Degree	2864 $\frac{1}{2}$
Sea Leagues	2291 $\frac{1}{2}$
The Measure of a Degree	57660 Fathoms
Of a Minute	951 Fathoms
Of a Second	61 Fathoms

Supposing the Foot of Paris of 14.10 parts.

The Foot of the Rhine or Leyden has	1390
The Foot of London	1350
The Foot of Boloyne	1686
The Fathom of Florence	2580
Value of a Degree	57060 Fathoms
Of a Minute	951
Of a Second	16 Fathoms

By these Measures 'tis apparent, that it is to no purpose to say that a Degree contains so many Foot of France or Spain, or so many Italian or German Miles, if you do not at the same time tell the Number of Fathoms and Feet which those Miles and Leagues contain, and the Measure and Proportion of the said Fathoms and Feet.

This being granted, 'tis no wonder that the Itinerary Measures have been so uncertain in Europe till now, that they should be much more uncertain in China, more especially considering that the Chinese are very Ignorant in Geometry, and very little skill'd in Astronomy, and for that the Missionaries can hardly find time, and requisite Conveniences to measure a Degree, and examine the Proportions between the Measures of China and those of Europe. However they have already rectify'd the Map of this great Kingdom very much, by several observations, and illustrated many things. But still they are frequently oblig'd to have recourse to the Chinese Authors, as Father Magail-

ians acknowledges in this place, because the Bigness and Proportion of the Cubit, and Furlong with the Measures of Europe are still unknown.

Father Riccioli upon the Authority of Father Martini believes the Chinese Cubit, to be equal to the Ancient Roman Foot of Vilalpandus; but I find by the Measure mark'd down by Father Magaillans, that it is less by about a Seventeenth part.

The Fathers Maffei, Trigaut, and Semedo, will have the Li, or Chinese Furlong, to consist of Three Hundred Chinese Paces of Six Cubits each, and the Fathers Martini and Magaillans, assert it to contain Three Hundred and Sixty.

Father Trigaut and Father Semedo allow Five Chinese Furlongs to an Italian Mile of Sixty to a Degree. Father Martini Four, and a Sixth part. Father Magaillans in the computations which he makes of himself allows Four Furlongs and a half to every Italian Mile.

Father Trigaut believes that there ought to go Three Hundred Chinese Furlongs to One Degree. Father Semedo Two Hundred Fifty Five. But the Fathers Adam, Martini, and Magaillans, admit no more than Two Hundred and Fifty; which according to the judgment of the two last, make Four score and Ten Thousand Chinese Paces, or Five Hundred and Forty Thousand Chinese Cubits or Feet. But as I have said already, both the Ancient as well as the Modern Geographers, were all in a Mist, before the Academy of Sciences found out the true Measure of a Degree. So that all that is to be done, till the Jesuits which the King has sent to China, send us the exact Itinerary Measures of that Country, is to follow the Opinions of Martini and Magaillans, conformable to the Measure of the Chinese Cubit, mark'd down by the latter, and according to the Largeness of a Degree measur'd by the Gentlemen of the Academy of Sciences.

We

We know well that there are in China Two certain Measures; which are the Chè or Chinese Cubit or Foot, and the Puù or Pace, or the Chinese Fathom. The Chè is to the Foot of Paris as Seven to Eight And so a Degree containing Three Hundred Forty Two Thousand Three Hundred and Sixty Foot of Paris, will be equal to Three Hundred Four score and Eleven Thousand Two Hundred Sixty Eight Feet, or Chè of China, and Four Sevenths. Now according to all the Authors that have writ of China, the Puù or Chinese Pace contains Six Chè or Cubits. But the Puù is to the Fathom of Paris as Seven to Eight; so that Fifty Seven Thousand and Sixty Fathoms of Paris, contain'd in one Degree, amounts to Sixty Five Thousand Two Hundred and Eleven Puù's, Paces or Fathoms of China, and $\frac{3}{4}$.

The Fathers, Adam, Martini, and Magaillans, who seem to be the most exact, allow Two Hundred and Sixty Furlongs to a Degree; so that there remains no more to be known, then how many Puù's or Paces every Furlong contains. Now it cannot contain Three Hundred and Sixty, as those Fathers say; for then a Degree would contain Four score and Ten Thousand Paces, or Seventy Eight Thousand Seven Hundred and Fifty Fathoms of Paris; and by consequence would be too large by a Third Part. So that of necessity they must have allow'd too many Paces to a Furlong. Which makes us believe that those Fathers trusted to the Calculations of the Chinese, or that Father Magaillans had recourse to Martini's Atlas: or that it might be an Error of the Press, which might easily mistake 3 for 2. Which last Opinion is so much the more probable, for that if instead of allowing Three Hundred and Sixty Puù's or Chinese Fathoms to a Furlong, you admit no more then Two Hundred and Sixty, and then Multiply them by Two Hundred and Fifty Furlongs, the Product will be Sixty Five Thousand Puù's or

Chinese

Chinese Paces. Which approaches so near to Sixty Five Thousand Two Hundred and Eleven Pui's or Paces, to which I have equall'd the Fifty Seven Thousand and Sixty Fathoms of Paris, which compose a Degree according to the Measure of the Academy of Sciences, that the difference hardly amounts to a Furlong.

These things being granted, it follows that a Degree of the Great Circle of the Earth amounts to

Feet of the Guild-Hall of Paris-----342360

Geometrical Paces each of Five Parisian Feet

-----68462

Fathoms of Paris, Six Foot each-----57060

Chè or Chinese Feet or Cubits, which are to the Foot of Paris as Seven to Eight-----391263

Pui or Chinese Paces or Fathoms, each of Six

Chè, or Feet, and which are to the Geometrical

Paces, as 10½ to 10, or 42 to 40, and to the Fa-

thom of Paris as 7 to 8.-----65211½

Li, or Furlongs at 260 Pui's or Paces, and which

amount to about double the Furlongs of the Greeks

and Romans-----250

Miles, 60 to the Degree, at 4½ Furlongs each,

and 1086½ Pui's or Paces, or more truly 1086¼

-----60

Sea Leagues of an Hour at 12½ Furlongs, or at

2260½ Pui or Paces each-----20

These Computations may serve to rectifie the Measures which we meet with, as well in this Relation as in others, till the Jesuits sent by the King to China, give us the exact measure of the Cubit or Foot, of the Pace or Fathom, and the Furlong of the Chinese, whence it will be easie to gather the measure of a Degree of a Great Circle in China.

B. p.

B. p. 36. In the Relation which I have made of the Exploits of that famous Tyrant Cham Hien Chum, &c.

From this Relation it is that Martini has taken what he writes of Cham Hien Chum, in his History of the War of the Tartars, as he acknowledges himself. There, he confirms what our Author tells us of some Independent Princes in certain Provinces of China, by another example of a Sovereign Princess, in the Province of Su chuen, who came in Man's Apparel to the Succor of the Chinese Emperor, in the stead of her Son, who was an Infant. He relates that she perform'd with her own hand many Valiant Exploits; as well against the Tartars, as against the Rebels. Father Couplet also in his Chronology makes mention of this Amazon or Independent Princess.

The great Encomiums that Magaillans gives in this place to Sun co van, one of the Adopted Sons of the Tyrant Cham hien chum may perhaps awaken the Curiosity of the Reader to understand what became of him at length. To which purpose I have here set down what I met with in the History of Father Rouge-mont, who alone makes mention of him.

After the Cruel Tyrant Cham hien chum, was slain and his Army defeated by the Tartars, Sun co van retir'd with a small Force into the Province of Junnan, which he valiantly defended for some Years against the Tartars. For he defeated them in several Encounters, and won so high a Reputation by his Valour, and by his Glorious Achievements, that he was declar'd Emperor by his Army in the Year 1650. But at that time there was an other Emperor of the Royal Race, call'd Yum Liè, Grandchild to the Emperor Van Liè, who Dy'd in the Year 1620. This Young Prince had been acknowledg'd Emperor in the

E. 4

Provinces

Provinces of Quam si, and Quei chen, and in a great part of Quam tum. But in the Year 1650, the Tartars having Reconquer'd all the Province of Quam tum, fell upon that of Quam si, and constrain'd Yum Liè, to flee for shelter into the Province of Yun nan, where Sun co vam was sole Lord and Master. The Friends and Favourites of Sun co vam advis'd him to put the Fugitive Emperor to Death, and to maintain himself in the Sovereign Power that had been conferr'd upon him. But he absolutely refus'd so unworthy an Action, and more than that, declar'd that he was resolv'd to acknowledge Yum Liè, whose Birth had given him an undoubted Right to the Crown. In short he acknowledg'd the Fugitive Emperor, and all his Officers and Soldiers follow'd his Example. His Forces were very numerous and well disciplin'd, and there was great hopes that so brave a Captain would have resettl'd the Affairs of China, and driven out the Tartars. But the Vices of the Emperor, who took no care of his own Affairs, as being wholly addicted to Wine and Women, prevented the Success. For this bad Management of himself brought Yum Liè into Contempt among his Subjects; and Sun co vam repenting perhaps that he had resign'd the Empire to him, left him only the Name of Emperor, with what was requisite for his own and the subsistence of his Family. However this harsh Usage of the Emperor displeas'd several of the Commanders of the Army, and among the rest, one of the chiefest among them call'd Ià rim Qué; before the best Friend that Sun co vam had, and his Brother by Adoption, as being both Adopted by the Tyrant Cham hien chum. Thereupon the Quarrel between these Two Great Persons grew to that height, that they broke Friendship, parted their Forces and fought one against the other, till at last in the heat of the Combat Sun co vam's Soldiers deserted him and went over to the Enemy;

so

so that he had much ado to escape by flight with only Three Hundred Men that continu'd faithful to him. Upon which, despairing ever to resettle the Affairs of China, he surrender'd himself to the Tartars; who having his Vertues in high Esteem and Veneration, advanc'd him Laden with Honors to the Dignity of a Petty King. Some time after, Yum Liè, bereft of the Assistance of so great a Captain, was in a short time by the Tartars depriv'd both of his Empire and his Life, the Prowess of Li tim not being sufficient to withstand their Power. Nevertheless that the Eldest Son, the Wife and Mother of the same Emperor had been Baptiz'd in the Year 1648. by Father Andrew Kaffler a Jesuit, the Son being nam'd Constantine. Thus much I took out of the History of Father Rougemont.

C. P. 43. In the same Book you may see the number of Soldiers that keep Guard upon the Frontiers, &c.

There is some difference among Authors, concerning the number of Soldiers in China, which nevertheless is very extraordinary. Father Trigaut asserts that there are above a Million; Father Martini, near a Million, and by the report of Father Semedo, Father John Rodriguez, who was a person very Curious, and one that had Travel'd much in China, assur'd him, that by what he had met with in the Chinese Books, that the number of Soldiers in the several Provinces of the Kingdom amounted to Five Hundred Fourscore and Fourteen; and Six Hundred Fourscore and Two Thousand Eight Hundred Fourscore and Eight to Guard the great Wall against the Tartars; not including the Soldiers which belong to their Fleets. But we ought rather to give Credit to the Relation of Father Magaillans, a more Modern Writer, and who took

took what he asserts out of a Book presented to the Emperor himself. However, we are to consider that these Soldiers are not like to ours in Europe, neither for Courage nor Discipline, as being no other for the most part than the Country Militia. For Father Semedo, speaking of the Soldiers of the Provinces, says they are of little worth; and that we are not to think they follow no other Employment than that of being Soldiers. For that they are generally Inhabitants in the places where they are Enroll'd; and follow their Trades, some Shooe-makers, others Taylors, &c. And Father Trigaut in his Second Chapter tells us, that to the end we may know the number of the Soldiers to be incredible, we ought to observe that almost half the People of the Three Northern Provinces are Enroll'd in the Service of the Emperor. Father Magaillans confirms the same thing, where he says that the Expense of the Emperor every Year for Nine Hundred and Two Thousand and Fifty Four Soldiers that Guard the Walls, including Officers and all, amounts but to Eight Millions Thirty Four Thousand Seven Hundred and Fourteen Livres, which is not above half a Pistol a Year for every Man, which could never maintain them, did they not follow their Trades to support themselves and their Families. And for that very reason we are not to think such a number of Soldiers incredible, which the Chinese Historian Cited by Father Magaillans, allows as well for the defence of the Frontiers, as the inner parts of the Provinces, which amounts to Sixteen Hundred Seventy Thousand and Twenty Four: More especially considering the vastness of the Empire numerously Peopled, and that the Soldiers have neither Courage nor Discipline. And therefore Father Martini tells us that the Tartars are better Soldiers than the Chineses, but neither of them comparable to the Soldiers in Europe.

CHAP. III.

Of the Antiquity of the Kingdom of China, and what a high Opinion the Chineses have of it.

THIS Kingdom is so Ancient that it has preserv'd its form of Government, and has continu'd during the Reign of Twenty Two Families, from whence have descended Two A Hundred Thirty Six Kings for the space of Four Thousand and Twenty Five Years. For it is so many Years since it began according to the Opinion which the Chineses hold for certain and unquestionable. For should we rest satisfi'd with what they look upon to be very probable, it would be Four Thousand Six Hundred and Twenty to this present Year 1668, since this Kingdom began. The Chineses however have Three Opinions concerning this matter. Some of their Books fix the Original of their Kingdom some Hundreds of Thousands of Years before the Creation. But tho' the Vulgar sort believe this to be true, yet the Wiser and more Learned sort, hold those Books for merely Fabulous and Apocryphal, more especially since Confucius has condemn'd that Error. The Second Opinion makes King Fohi to be the Founder of this Kingdom, who was the first that Reign'd towards the Confines of the Province of Xénfi the most Western part of China, and afterwards

wards in the Province of *Honan*, seated almost in the middle of the Empire. So that according to their Books it was Two Thousand Nine Hundred Fifty Two Years before the Birth of Christ, that this Prince began to Reign, about Two Hundred Years after the Universal Deluge, according to the Version of the *Seventy* Interpreters. All the Learned Men hold this Opinion to be probable, and many among them take it to be unquestionable.

The Third Opinion is, that the Foundations of this Kingdom were laid about Four Thousand and Twenty Five Years ago by a certain Prince whose Name was *Tao*. Which last Opinion, being held among them as an Article of Faith, should any *Chinese* refuse to believe, he would be lookt upon as a Heretick, and as such a one be severely punish'd. So that should the Preachers of the Gospel but once testifie either by Writing, or by Word of Mouth, that they make a doubt of it, that alone would be sufficient to shut the Door upon our Sacred Religion, and cause us all to be sentenc'd to Death. The very bare suspicion, without any Foundation, of a Man's Incredulity in that point, being a sufficient ground for Banishment. For this reason it is that the Fathers of the Mission have obtain'd leave from the Holy See to stick to the Version of the *Seventy*, approv'd by the Church in the Fifth General Council; as well for that the Two latter Opinions are very probable, as to avoid the foremention'd Inconveniences and many others which may be easily imagin'd. And indeed it must be acknowledg'd that there is not any Kingdom in the World that can boast a Train of Kings so Ancient and so well continu'd. Those of the *Assyrians*, the *Persians*, the *Greeks*, and *Romans*, have had their Periods; whereas that of

of *China* continues still, like a great River that never ceases rolling along the streams that fall from its first Fountain.

This long continuance and other Excellencies of *China* of which we have already spoken, and of which we are to speak in the Progress of this Relation, infuse into the *Chineses* a Pride most Insupportable. They put the highest value imaginable upon their Empire and all that belongs to them; but as for strangers, they Scorn 'em to the lowest pitch of Contempt, and all the advantages of their Wit and Learning, tho' they themselves have little or no Knowledg. Which is not so much to be wonder'd at, since Pride proceeds from Blindness and Ignorance. In their Maps they allow a vast Extent to *China*, but represent all other Kingdoms round about it, without any Order, Position, or any other Mark of good Geography; small, contracted, and with Titles Ridiculous and Contemptible. As for Example; *Siaò gîn que*, or the Kingdom, the Inhabitants of which are all Dwarfs, and so little, that they are constrain'd to tie themselves several in a Bunch together for fear of being carry'd away by the Eagles and Kites. *Niè gîn que*, or the Kingdom where all the Inhabitants are Women, who Conceive by looking upon their Shadow in a Well, or in a River, and bring forth none but Girls. *Chuen sin que*, or a Kingdom where the Inhabitants have all a Hole in their Breasts, into which they stick a piece of Wood, and so carry one another from place to place. A Kingdom where the Inhabitants have Bodies like Men, and Faces like Dogs. A Kingdom, where the Inhabitants have such long Arms that they reach down to the ground: with many other such Descriptions of the same Nature. In short, they represent the Neighbouring Kingdoms, such as are those

those of the *Tartars*, the *Japanners*, of the *Peninsula* of *Corea*, and those other that border round about upon *China*, under the Title of the Four Barbarous Nations. They say, that besides *China*, there are Seventy Two Kingdoms, which they paint all very Diminutive in the middle of the Sea, like so many Nutshells, and their Inhabitants all Deformed and Monstrous with Gestures so ridiculous or terrible, that they resemble rather Apes and Wild Beasts than Men. Of latter times having understood something of *Europe*, they have added it to their Maps, as if it were the Island of *Tenariff*, or some Desert Island. And therefore it was, that the Vice-Roy of *Quam tum*, in the Year 1668, after he had spoken of the Embassie of the *Portugueses* in a Memorial which he sent to the Emperor, added these words; "We find very plainly, that *Europe* is no more then only Two little Islands in the middle of the Sea.

They divide the Heaven into Eight and Twenty Constellations, and *China* into so many Quarters, to every one of which they allow one of these Constellations, and call them by their Names, not leaving so much as one for the rest of the Kingdoms. They give to their own most Lofty and Magnificent Titles, but to Foreign Countrys most Barbarous, Disagreeable and Scornful Names; on purpose to Exalt their own Empire, by Disgracing all other Kingdoms.

At what time I resided with Father *Lewis Buglio* in the Capital City of the Province of *Su chuen*, there was a Persecution begun against the Christian Religion at the Instigation of several Thousands of *Bonzes* who assembled together from all parts of the Province, and the same time accus'd us in all the Tribunals of the Province, more especially before the Tribunal of Crimes, which is call'd

Gan chan su, the President of which made answer to the Petition of the *Bonzes* in this manner,

"If these Strangers remain in their Habitations without stirring forth, or teaching new Inventions, *Chum que chi tá vù sò pù yim*, that is to say, This Kingdom is so vast, that it is able to contain both the Natives and the Foreigners, there being room enough for as many more; but if they Teach any new Doctrine different from the Sacred and True Doctrines which we profess in this Great Empire, or if they go about to surprize and delude the People, let them be Punish'd with every one Forty Lashes, and Expell'd the Province.

Father *Nicholas Longobardo* having discours'd for some time concerning the Law of God to some of the Eunuchs, and with those solid Reasons and Arguments, that it was apparent enough, that they were inwardly convinc'd, They gave no more then the following Reply,

"*Chum que chi vâi hân yèn tao*, that is to say, What is this that we see, what is this this that we hear? Is it possible that without the Limits of this Empire there should be any Rule, or any Path whereby to arrive at true Vertue? Is there any other Belief, or any other Law? And I have many times observ'd, that when I have been discoursing with the Learned concerning the Christian Religion, and the Sciences of *Europe*, they ask'd me whether we had their Books? To which when I answer'd No, they reply'd altogether surpris'd, wavering and scandaliz'd, If in *Europe* you have not our Books and our Writings, what Learning or what Sciences can you have? However these Infidels deserve both to be pity'd and excus'd, since it is impossible to imagine the high Idea which not only the great

Lords and Learned Men, but also the Vulgar People have conceiv'd of this Empire. And certainly, besides that our Nature enclines us always to put a Value upon our selves and all that belongs to us, the extraordinary Grandeur and Advantages of this Kingdom contribute very much to puff up the Minds of the *Chineses* with foolish Imaginations, and unparallel'd Pride.

Notes upon the Third Chapter.

A. P. 59.

THE Chronology of China is of extraordinary Importance, by reason of its Antiquity: and I believe that neither the Portugueses nor Castillians have in all their Voyages made a more considerable Discovery. The Annals of the Chaldeans and Egyptians might perhaps have stood in Competition with those of China, and perhaps those of the Tyrians also, and some other Oriental Nations, of which Josephus makes mention. But they are lost a long time ago, as well as the Histories of Berosus the Chaldean, and Manathon the Egyptian, of which we have no more than only some few fragments of little or no use. The Greeks and Romans have left us nothing of certainty before Herodotus, for that reason call'd the Father of Historians. Who nevertheless did not write till about Four Hundred and Fifty Years before Christ. And if we go back to the Original of the Olympiads, they did not begin till about Seven Hundred Seventy Seven Years before Christ. But the Cycles of the *Chineses*, and their Cronologies, begin

Two

Two Thousand Six Hundred Fourscore and Seventeen Years before Christ, under the Reign of Hoam ti: And two Thousand nine Hundred Fifty two Years, according to the sentiments of those that stick to the second Opinion, and acknowledge Fo hi for the first Emperor of China. And tho' we should rest satisfi'd with the third Opinion, which makes Yao the first Emperor of China, their Chronology would begin two Thousand three Hundred Fifty seven Years before Christ; that is to say, fifteen Hundred sixty nine years before the first Olympiad. And indeed I know no reason why any man should refuse to give Credit to this Chronology, in regard it is well pursu'd and well circumstanc'd: that it is less fabulous than the first times of the Greek and Roman History; and for that there are set down therein several Eclipses, and other Astronomical Observations which perfectly agree with the Computations of our most learned Astronomers in these latter Ages; as I have seen in some Manuscripts written upon this Subject. To which we may add that almost all the Parts of the Chinese History have been written by Authors that liv'd at the same time. As for Example, the Acts of King Yao, are written by the Secretaries of Xun, his Successor. The History of Xun, and his Successor Yu, was compil'd by Authors then living, and is contain'd, together with that of King Yao, in the two first Parts of the most Ancient and venerable Book among the *Chineses*, call'd Xu Kin. It is divided into six Parts; of which the four last contain one part of the History of the Second and Third Imperial Family. Nor is there any doubt to be made either of the Antiquity or truth of the two first Parts of the Book Xukin, seeing that Confucius who liv'd Five Hundred and Fifty Years before Christ, so often makes mention of it, and has collected with great industry several authentick Pieces that contain several particulars of the Lives and Government of the first Kings.

F Another

Another Philosopher, call'd Lao Kiun, Confucius's Contemporary, as also another Author more Ancient then He by two Hundred Years, whose name was Tai su lum, often quote these Ancient Histories. Confucius also wrote himself a History of several Wars of China for the space of two Hundred Forty and one Years; which he begin at the Forty ninth Year of the Emperor Pim van, the Thirteenth Prince of the Third Family call'd Chen; that is to say, 722 Years before the Birth of Christ, since which time there have been a great Number of Historians in every Age, which the Chineses still preserve, and out of which they have compil'd General Histories, of which there is one of several Chinese Volumes in the Kings Library.

To this we may add that the certainty of this Chronology is confirm'd by many circumstances conformable to the Holy Scripture, which are not to be found in any other History: as for Example, the long life of their first Kings, like to that of the Patriarchs in the time of Abraham. Thus they tell us, that Fo hi Reigned a Hundred and Fify Years; Xin nun, his Successor, a Hundred and Forty, Hoam ti liv'd a Hundred and eleven Years: Xao hao that succeeded him a Reigned a Hundred, Ti co a Hundred and Five, Yao, a Hundred and Eighteen, Xun his successor, a Hundred and Ten Yu, a Hundred Years: after whom there was nothing extraordinary in the Age of the Emperors. We find also that Fo-hi began to Reign in the Province of Xenli, the most Westerly part of all China, which shews that either he or his Father came from the West where Noah and his Children remained after the Deluge. That his Kingdom was but of a narrow extent, and the number of his Subjects but small; so that he might seem to be rather the potent Father of a Family like Abraham, then a King or an Emperor. That he and his Subjects liv'd upon Herbs and wild Fruits, drank the

the Blood of Beasts, and cloathed themselves with their skins. That his Successor Xin nun avented the Art of Tillage, and many other such like Circumstances. The greatest part of these Passages are to be found in the History of China by Martini, in the Chronology and Prefaces of F. Couplet, Printed at Paris with tee works of Confucius; and in several parts of our Author, chiefly in the Fifth and Sixth Chapters.

It may be objected, that this Chronology does not agree with the Vulgar Translation of the Bible. But besides that God has not vouchsaf'd us the Holy Scripture to make us Learned but Vertuous; and so there may have happen'd some omission, or mistake in the Dates; it may be answer'd that the question about the Continuance of the World after the Deluge is not yet decided; that their Chronology agrees with the Translation of the Septuagint, which is authentick and receiv'd by the Church as well as the Vulgar. But this is not a place to enlarge upon this Subject, they who desire to know more may consult the Book which Father Pezeron, a Barnardine has newly Printed upon this Subject.

Nor can it be said that the Fathers have by agreement juggl'd up this Chronology: For we find they have spoken truth in the Rest of their Relations; that they make no scruple to correct one another when they are mistaken, as you may see by our Author in several places: That the Jacobins, Augustinians and Franciscans who have had several quarrels with the Jesuits in reference to their Mission, agree with them in this particular, and never accuse them to have err'd in their Chronology. And lastly, that the Hollanders who have sent several Embassies into China, and who have several Thousands of Chineses at Batavia, never reprov'd the Jesuits for any mistake upon this occasion. On the other side they put a great value upon Martini's Works, which are printe in Holland, as also China Illustrated by F. Kirker.

C H A P. IV.

Of the Letters and Language of China.

Altho' the *Egyptians* vaunt themselves to have been the first that ever made use of Letters and Hieroglyphicks; yet certain it is that the *Chineses* had the practice of Letters before them. All other Nations have had a way of Writing in common, consisting of an Alphabet of about Four and Twenty Letters, which have almost all the same sound, tho' differing in shape. But the *Chineses* make use of Fifty Four Thousand Four Hundred and Nine Letters, which express what they signify with so much Grace, Vivacity and Efficacy, that you would think them not to be Characters, but Voices and Languages that spoke, or rather Figures and Images that represent and express to the Life what they signify; so wonderful is the contrivance of their Letters. For proof of which, I shall here set down a Paragraph of a Treatise which I compos'd concerning the *Chinese* Language.

The *Chinese* Letters are either Simple or Compounded. The Simple Letters are made of Lines, Points and Folds, as 日 *sin*, 木 *mô*, 日 *tú*, 主 *chú*. The Compounded Letters are formed of several Simple Letters put together, as 如 *xú*, 主 *chú*. The Letter *xú* signifies *sincere*, *sincerity*, and is compos'd of the Letter 日 *in*, which signifies, *as*; and the Letter 日 *sin*, which signifies

fies a *Heart*; for that the Countenance and Words of a sincere Man are like his Heart.

The Letter *chú* signifies a Pillar or Column, and is compos'd of the Letter 木 *mô*, which signifies a Tree, Wood, or a piece of Timber, and the Letter 主 *chú*, which signifies a Lord or Master; because the Pillars are as it were the Masters of the House, and the Props that support it. And because a Forest contains several Trees, the Letter 林 *lin*, which expresses this word, is compos'd of two 木 *mô*. When the Forest is very thick it is express'd by the Letter 森 *sen*, form'd of three 木 *mô*. And thus by what we have said, you may judge of several other Contrivances which are very numerous in the composition of the *Chinese* Letters, which have so much Force and Efficacy to explain, as also to perswade what they signify, that many times it happens that the change of one Letter in a Process is enough to cause the Party accus'd, or the Accuser, to lose his Estate or his Life.

Nor will it be amiss in this place to examine whether the *Chinese* Letters be not Hieroglyphicks, or no?

In the first place I am apt to believe, if we consider their first Original, that without doubt they are Hieroglyphicks. For that the Ancient Letters which the *Chineses* say were made use of in the first Ages of the Empire, were the Images and Figures, tho' imperfect, of the things visible which they signifi'd. For example, the Ancient Letter, which signifi'd the Sun was this, 日 *ge*, and that which is now in use is made thus 日 *ge*. The Letter which signifi'd the Moon was made after this manner 月 *yue*, but now thus 月 *yue*. The Letter which signifi'd the Ancient foundation of any thing, had this Figure 土 *puên*, but the Modern Letter is shap'd thus 土 *puên*, and so of the rest.

rest. By which it may be seen that many of the Ancient Letters were Figures that represented the things which they signifi'd; and by consequence that a part of the *Chinese* Letters are Hieroglyphicks.

In the second place the same thing may be said of the Modern Letters consider'd in themselves. For that the greatest part of them are compos'd of simple Letters; of the signification of which they retain something always. For example, all the Letters that any way relate to a Woman are compos'd of the Letter *nü*, which signifies a Woman, and of some other Letter. Thus the Letter *cü*, which signifies, that a Man Marries, or takes a Woman, is compos'd of the Letter *cü* to take, and the Letter *nü*, a Woman. The Letter *Kiä*, which signifies that a Woman Marries, is compos'd of the Letter *Kiä*, which signifies a House or Family, and the Letter *nü*, which signifies a Woman. Which is the same thing as to say that a Woman is in her House or Family. For that the *Chinese* holds that a Marry'd Woman is in her Husband's House or Family, and not in her Father's. By these Examples of the composition of their Letters a Man may see, that they are Hieroglyphicks, since they represent to the Imagination the thing which they signify with so much grace, and after so ingenious a manner.

In the third place it is the nature of Hieroglyphicks not to be the natural figures of the things which they signify, but only to represent them, either naturally, or by the Institution of Men. Now all the *Chinese* Letters are either natural figures, as the Ancient representations of the Sun, the Moon, and the like; or else figures appointed to signify something, as are all those which are appointed to signify something that has no figure,

as the Soul, Beauty, the Vertues, the Vices, and all the Actions of Men and Beasts.

Fourthly, It cannot be said that our Letters are in like manner Hieroglyphicks: Because there is not one in particular that represents or signifies any thing but only when it is join'd to another. Whereas every *Chinese* Letter has its proper signification, and still preserves it tho' join'd with others. For example, in the Letter *Lim* which signifies a Bell; for it is compounded of the Letter *Kin* which signifies Metall, and the Letter *Lim* which signifies to Command; in regard there is no way more easie to command then by the sound of a Bell. By which it is evident that these two Letters in the composition preserve their particular signification.

Fifthly, In regard the *Chinese* Letters are not simply Lines or Characters, but figures appointed to represent or signify something, it follows of consequence that they are not simple Letters like ours, but Hieroglyphicks. Where we are to take notice that these Hieroglyphick Letters which extremely help the Memory to remember them, and contribute much to know and distinguish what they signify, in regard that every Genus and every Species has a distinct Letter which is to be found in all those that signify the things contain'd in the same Species. For example, all those Letters that signify those things which have any Relation to Fire, infallibly contain in their composition the Letter *Ho*, which signifies Fire. So the Letter *cai*, which signifies Calamity, is compos'd of the Letter *miên* a House, and the Letter *ho* Fire, for that no greater misfortune can befall a Man then to have his House burnt down. The Letter *hoän* is compos'd of the Letter *hoän* which signifies a great King, and the Letter *ho* or Fire, because there

there is nothing in the World that has more Splendor and Lustre than a King. And so it is in other things that have any Relation or Resemblance to Fire. The Letter *tem* which signifies a Mountain of hard Rocks, serves also for Stairs or Ladders. The same observation is also to be made in all Letters that belong to Mountains. And what we have said of these two Species, is to be understood of all others. These Reasons and these Examples plainly demonstrate, not only that the Chinese Letters are Hieroglyphicks, but the neatness and subtilty of the Wit of the *Chineses*.

The Language and Letters of the *Chineses* have been invented with a wonderful deal of Contrivance; in regard they are all Monosyllables, as, *Pa, Pe, pi, po, pu. Pam, pem, pim, pom, pum. Ta, te, ti, to, tu. Tam, tem, tim, tum*: and so of the rest. There are also several other Monosyllables, of which the *Chineses* make no use, as *Ba, be, bi, bo, bu. Ra, re, ri, ro, ru. Pom, tom, mom, nom*. So that the number of their words consider'd in themselves, is not above three Hundred and twenty; but if they are consider'd with their differences and distinctions, there are enough to form a perfect Language. For example, the Syllable *Po*, taken after eleven several manners, makes eleven several Words, and signifies eleven different things. And indeed, it is a wonderful thing, that every Monosyllable should be a Noun, Pronoun, Substantive, Adjective, Adverb and Participle; that it should be a Verb, and signify the Present, Imperative, Subjunctive and Infinitive; the Singular and Plural with their Persons. The Present, Imperfect, Perfect, Aorists, and Future Tenses. These varieties proceed from the manner of Pronunciation in varying the Voice, the tone or accent, which is either soft or strong, Grave, Acute,

Acute, or Circumflex; as also in observing or not observing the Aspiration. The difference of Accents in Pronunciation is known by the diversity of the tones of the Voice. For example, the simple Accent or Tone is when we pronounce with a smooth and equal Voice; which we mark with this simple and equal Figure. — We express Aspiration with this Mark, *◌ˆ*, of which the *Greeks* also made use to signify their Aspiration. All this is to be seen in the following Example of eleven manners, according to which the Syllable *Po* may be varied. *Po, Pō, P̄o, P̄̄o, P̄̄̄o, P̄̄̄̄o, P̄̄̄̄̄o, P̄̄̄̄̄̄o, P̄̄̄̄̄̄̄o, P̄̄̄̄̄̄̄̄o, P̄̄̄̄̄̄̄̄̄o*. When this Syllable is pronounc'd with an accent smooth and equal, *Po* signifies Glass. With a Grave *P̄o* signifies to boil, with an Acute *P̄̄o* signifies to winnow Corn or Rice. With a Circumflex *P̄̄o* signifies sage or Prudent, and liberal. With a close Circumflex pointed at top *P̄̄̄o* signifies to prepare: When pronounc'd with a Circumflex charg'd and aspirated, *P̄̄̄̄o* signifies an Old Woman: with an equal accent aspirated, *P̄̄̄̄̄o* signifies to cleave or break: with an Accent level and aspirated *P̄̄̄̄̄̄o* signifies stooping: with an acute accent elevated and aspirated, *P̄̄̄̄̄̄̄o* signifies never so little, or almost; with a Circumflex open and aspirated *P̄̄̄̄̄̄̄̄o* signifies to Water: With a close Circumflex aspirated and a point above, *P̄̄̄̄̄̄̄̄̄o* signifies a Slave or Captive.

In the Treatise of the Letters and Language of *China*; which I compos'd for those that come to Preach in this Empire, I have explain'd at large these eleven manners of Pronunciation, which are very intelligible by what goes before, and what follows. However what I have here said is sufficient to shew the Contrivance of the Language, which having no more than so small a number of Monosyllables, is yet so copious and so expressive; for it unites, changes,

changes and intermixes them after so many various manners, and those so eloquent, that there is nothing can be more wonderful; as you may see in the following example. The Letter *mō*, being alone, signifies a Tree, a piece of Wood, or the proper name of a Family, &c. But in Composition it comprehends a great number of other significations. *Mō cūm*, is the name of several Saints, which as the *Chineses* pretend, never die, but fly from one Wood or Mountain to another. *Mō to* signifies the Clapper of a Bell. And because it serves to make People hear, the *Chineses* have very elegantly appli'd the name of *Mō to* to Masters, Doctors and Preachers of the Faith, because that by their Voices, their Writing and Examples they cause People to hear and learn, according to the words of the Scripture, *In omnem terram exivit sonus eorum*. For this reason it is, that the *Chineses* give the Title of *Mo to*, by way of Excellency, to *Cum fū ci us*, for that he taught the natural Law of the Ancients, and is Master and Doctor of that Nation. *Mō léao* signifies a quantity of Timber prepar'd for Building. *Mō triām*, is the name of a certain Odour. *Mo ngen*, signifies by Chance: as also certain Figures or Puppets, which the *Chineses* carry when they accompany their Dead. *Mo kin*, is the Name of a certain flower that blows and spreads in the Morning; but in the Evening withers and falls. Which the *Chineses* aptly make use of in the Composition of their Letters, to express the short endurance and inconstancy of worldly Felicity. *Mo puen* signifies a wooden Bowl. *Mo tien* a Scholar of the College Royal. *Mo* signifies a Tree, and *rien* Heaven, as much as to say, a Scholar of the College Royal, is like a Tree planted in Heaven. *Mo qua* signifies a Quince; a sort of Fruit, which only grows in the province of

of *Xansi*. The *Chineses* never eat it, but make use of it in Physic only. *Mo kie* signifies wooden Shooes. *Mo lân*, Bars or Grates. *Mo cien* a Wedge of Wood. *Mo quai*, a Batoon or Cudgel. *Mo no* a Man of few words. *Mo quem* a Batoon, or an impudent Person, or a Porter. *Mo bia*, a Chest or Coffer. *Mo siam* a Court Cupboard. *Mo yu*, a wooden Instrument like a Flute, which the *Bonzes* play upon when they say their Prayers, or beg Alms. *Mo ul* a Mushrom. *Mo ciām* or *Mo cum*, a Carpenter. *Mo nieu* literally signifies Cows of Wood; and Metaphorically an invention for the carrying of great Burthens: alluding to a certain Person, who as the *Chineses* say, formerly made cows of Wood so artificially, that they mov'd of themselves and carried great Burthens. *Mo nu*, a sort of small Oranges. *Mo nun* the name of a precious Stone. *Mo sim*, the Planet *Jupiter*. *Mo kun* an enchain, also a hook. *Mo mien* Cotton. The Syllable *mo* may be thus joined after several manners, which I omit for brevity sake. So that as we, out of four and twenty Letters, form all our words, by placing them after several manners, in like manner the *Chineses* form all their words and discourses by variously intermixing their Syllables one with another. And this they make it their business to do with so much Perspicuity, Grace, and Significancy that in some measure they equal the *Greeks* and *Latins*. At the end of the Treatise of the *Chinese* Letters and Language, which I have already mention'd, I have Collected Alphabetically all the Theological and Philosophical terms, which our Fathers made use of in the Books which they compos'd for the *Chineses*. And I have observ'd, that there are a great number of words that express their Signification much more happily and easily than ours: so curious and eloquent is that Language.

It may be demanded of me perhaps how it can be that one and the same Word should have so many significations and how they who understand them can distinguish them? To which I answer, that the variety of Signification arises from the various couching of the Monosyllables together, as we have shew'd in the Syllable *Mo*, and the difference of the Accents and Tones, as we have demonstrated in the Syllable *Po*. This distinction is so natural to the *Chineses*, that without making the least reflection upon the tones or accents, they readily understand all the different significations of the same Monosyllable. I say without the least hesitation or reflection. For that indeed the People know not what either tones or accents mean, which are only understood by the Poets, and our Fathers that travel into *China*, who having acquir'd that Knowledge, come to understand the Language with Ease, which else they could never do without an extraordinary deal of Trouble. We are beholding for this curious and profitable observation of the tones to *F. Lazaro Cataneo*. And I have endeavour'd to explain it by the Comparison of a Musician, who by labour and skill has acquir'd a readiness to know and express the six tones, *ut, re, mi, fa, sol, la*, which another Man born with necessary abilities, naturally expresses and distinguishes without the help of Rules or Art. It does not follow nevertheless that the *Chineses* sing out their words when they speak, as one of our Fathers of *Macao* imagin'd; or that they carry a tablet about their Necks, upon which they write down what they would say, when we do not understand them, as I was made believe when I first travell'd into the Empire. Or that the *Chineses* cannot whisper a Man in the Ear, as once I thought, imagining it was necessary for them to exalt their

Voices

Voices to express their tones and accents. The contrary to which may be easily evinc'd by this Example. Should I say in *Europe* that there was a difference of tone in the Syllable *to* of the Latin words, *totus* and *totaliter*, perhaps I should hardly be believ'd: and yet there is nothing more certain. For in *totus*, *to* is pronounc'd with a clear and strong Voice, by opening the Lips; but in *totaliter*, the same Syllable is pronounc'd with a weaker sound, and with the Lips more close. So likewise in the *Chinese* Language, the Syllable *to* pronounc'd with an acute and elevated Accent has the same sound that *to* in *totus*, and signifies slothful or to fall; in regard a slothful Man seems as if he were tumbling every step he takes; but *to* in the *Chinese* Language pronounc'd with a Circumflex mark'd with a Point, has the same Sound with *to* in *totaliter*; and signifies to study, or a solitary Person; because that a Man must be retir'd that will read or study to advantage. The *Chinese* Language has many other Qualities and Advantages that shew the Wit and Industry of those that invented it. But I pass them over in silence for brevities sake.

However I cannot forbear to assert, that the *Chinese* Language is more easie then the Greek, the Latin, or any of the other Languages of *Europe*. At least it cannot be deny'd me but that it is much more easie then the Languages of those other Countries where our Society is employ'd in Millions: which is an Advantage not a little considerable. Nor is this a thing to be question'd, in regard my Sentiments are conformable both to reason and Experience. For in the first place it is most certain, that there is nothing which more conduces to the acquiring of a Language then the Memory; and by consequence that Language must be the most

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ease which has fewest words : in regard a small number of words is more easily retain'd then a more Copious quantity. Now the *Chinese* Language is the most concise of all others, as not being compos'd of above a hundred and twenty Monosyllables : whereas the Greek and Latin contain an infinite number of words, of Tenses, Moods, Numbers, Persons, &c. But the *Chinese* Language requires only a Memory to retain the Accents, which are as it were the form that distinguishes the signification of Words ; and to learn how to pronounce the three Hundred Monosyllables.

In the Second place it is most certain, that he who will Industiously, and under a good method, apply himself to study the *Chinese* Language, may be able in a Years time to understand and speak it very well. And we find by experience that our Fathers that are at present employ'd in the Mission, at the end of two Years became so perfect in the Language that they were able to Confess, Catechize, Preach and Compose, with as much ease, as in their own Native Tongue, tho' there is not the least resemblance between their Language and ours, and that the Fathers are generally persons far advanc'd in Years. Which they could never attain to in *Europe* where the Languages generally have a dependance one upon another.

That there is no question to be made of this apparent truth, when we consider the great number of Books which the Fathers have made and translated, and daily make and translate into the *Chinese* Language, which are esteem'd and admir'd by the *Chinese* themselves. Such as are those Books which Father *Matthew Riccio* compos'd upon our Sacred Law, and upon several other Subjects.

Subjects. Of whom the *Chinese* speak to this Day as of a Prodigy of Knowledg, and all sorts of Knowledg : So that there is not any Person of Quality in the Empire that does not know and speak of him with Applause. The Learned quote him in their Writings as one of their most famous Doctors ; and the Handicraft-Workmen to put off their Wares, and sell them at a higher Rate, assure the Buyers that they were the Inventions of that illustrious Person Father *Matthew Riccio*. In short, they esteem'd and honour'd him to that degree, that several believe, that as *Cum fu ci us* was the Prince, the Saint, the Master, and Doctor of the *Chinese*, so Father *Matthew Riccio* was the same among the *Europeans* : Which was the highest Praise those Idolizers of *Cum fu ci us* could give him. Father *Diego Pantoja* has also compos'd several Learned Treatises of the Seven Deadly Sins, of the Seven Vertues which are their Contraries ; upon the *Pater Noster*, upon the *Ave-Marie*, and the *Credo*. The Fathers *Alfonso Vanbone*, and *Fulio Aleni*, wrote several Tomes upon the Christian Religion, upon the Life of Christ, of the Holy Virgin and the Saints, and upon several other subjects. Father *Manuel Dias* the younger, translated all the Gospels, with the Commentaries and Explanations of the Fathers, which makes a Work no less Large, then Pious and Learned. Father *Francis Furtado* publish'd a Treatise of Rhetorick and Logick, with certain other Books *de Cælo* and *de Mundo*, as also of the Soul of Man. The Fathers *John Terencio*, *John Roo*, and *John Adam*, have written a great number of other Books upon our Holy Law, and upon all the parts of the Mathematicks. Father *Lewis Buglio*, who was always my chiefest Consolation and inseparable Companion in all my Travels, Afflictions and Imprisonments,

sonments, for Thirty Years together, translated the first part of *St. Thomas*, which the more Learned *Chineses* esteem and admire to that degree, that I heard one of them who had read the Treatise of God, declare his thoughts in these words, *Certainly this Book is a Mirror wherein to let us see our own Ignorance.* The same Father *Buglio* wrote several other Pieces upon several other subjects; among the rest, that Eloquent and Learned *Apology*, in answer to a Book which *Tam quam siem*, that wicked Infidel, publish'd both in this Court, and over the whole Empire, against the Christian Religion and the Preachers of it; and which he Entitl'd *Pu te y, 'Because I could no longer.* Whereupon the Father that he might conform himself to the Style and Language of the Country, Entitl'd his Answer, *I have Answer'd because I could no longer forbear.* Both Titles are very significant in the *Chinese* Language: But the Fathers was more highly esteem'd because it carries two significations. The First, *I refute, because I could no longer forbear*; the Second, *I have refuted a Book Entitl'd, 'Because I could no longer forbear.* And which was more to be wonder'd at, the Father compos'd the greatest part of these Books, in the Boats, upon the Roads and in the Inns, under the Power of Rebels and *Barbarians*; in Prison with Three Chains upon his Legs, Three about his Neck, and Six upon his Hands; and in a word, in the midst of continual Persecutions. I could say much more in praise of that person truly Pious, and of great Reputation, did I not fear that the share which I had in his Sufferings, and the strict Friendship that was between Us, would render me suspected of too much partiality. Father *Ferdinand Verbiest* at the same time wrote a Learned Answer to the same, or rather a Satyr full of Mistakes and Dolours.

norance, which the same *Tam quam siem* wrote against the *European* Mathematicks. Father *Anthony Gouvea* compos'd a Catechism. Father *John Monteiro* wrote two Books, the one of the Law of God, and the other of True Adoration. Father *Francis Sambiesi* wrote Four Treatises, Of the Immortality of the Soul; Of Morals; Of Painting, and Sounds, all very short and highly esteem'd. I my self wrote a Treatise of the Resurrection of Christ; and another of the Universal Resurrection. *Nicholas Trigaut*, *Lazaro Cateaneo*, *Gaspar Ferreira*, and *Alvaro Semedo*, all Fathers of the Society have compos'd Dictionaries very large and very exact, and *Gaspar Ferreira* has written above Twenty Treatises upon several Subjects. Father *Sociro* made an Abridgment of the Christian Law; and Father *Nicholas Longobardo*, who Dy'd but a few Years ago in this Court, Four score and Sixteen Years old, has written several Godly Treatises, besides a Treatise of Earth-Quakes, highly esteem'd by the Learned of this Empire. In short there have been a great number of other Books written concerning the Christian Religion, and of all Sciences and Subjects which amount in all to above Five Hundred Tomes Printed besides Manuscripts. There is Printed in *China* a Catalogue of all the Fathers that ever Travell'd into the Country to Preach the Gospel; wherein are also the Names set of all the Books which they have written. From whence I conclude, that so many Books could never have been translated and written in a Foreign Language, and in so short a time, had not the Language been very easie: So that it follows that the *Chinese* Language is more easie to learn than any other; and that it is withal very Elegant, very Copious, and very Expressive; since it wants for no terms to explain and

and unfold the Subtilties and Mysteries of Theology, Philosophy, and the rest of the Sciences.

I will conclude this Chapter with the first Paragraph of the first Article of the Commentary which I made upon the Works of *Cum fu cium*, with which our Fathers always begin, when they first set themselves to study the *Chinese* Letters and Language, to the end that by this short Sample the Beauty of the Language, and the Wit of the People, may be the better display'd. They read the Letters beginning from the top down to the bottom, and from the right to the left: but that I might the better conform to the Customs of *Europe*, I have plac'd the first Column upon the left-hand. To explain them you must put them together according to the Order of the Cyphers. The Marks, or *Zero*, which are to be seen at the bottom of some Letters are the Points and Accents of the *Chineses*. The Order of the Letters, and the Explanation of the Text, are taken from two *Chinese* Commentators; of which the one, who liv'd about Three Hundred Years ago, was call'd *Chū hī*; and the other, who was a *Colao*, was nam'd *Chūm Kūn Chīm*, who Dy'd in the Year 1610, at what time *Matthew Riccio* arriv'd at this Court, of whom I have already spoken in this Chapter.

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The Commentary and Explanation of the Text.

THE Method for Great Men to Learn, consists in three things. The first is to unfold the Rational Nature: The Second is, to reform Mankind; And the Third to stop at the Sovereign Good.

As to the First, the Rational Nature is the Heart of Man, for the *Chineses* make no distinction between the Understanding and the Will; but attribute to the Heart what ever we attribute to those Faculties. The Heart is a substance pure and intelligent without any Darkness or Obscurity: and where Man has always ready, all requisite Reasonings to answer to all difficulties that present themselves. But because that at the very moment of our Birth, this Intelligent and Rational Nature is cag'd up and enclos'd within the Prison of the Body, and for that our inordinate Passions keep it bound and chain'd, it comes to be obscur'd and troubled. For this reason it is necessary that Men should apply themselves to Learning and Information by putting of Questions, to the end the Rational Heart may be delivered from it's Bondage and Slavery, that so it may be able to break the Chains and Fetters of the Passions, and return to it's primitive Beauty, light and understanding; in the same manner as a Tarnish'd Mirror being polish'd recovers it's former lustre.

The

The Second consists in Reforming the People. For example, I who am a King, a Magistrate, a Father of a Family &c. If I have already purify'd my Rational Nature, it is my duty to extend it to that degree, that she may be able to communicate her self to other Men, by causing them to abandon the Corruptions and defilements of Vice and evil Customs, and I ought to deal so by my People, as I do with Garments, when they are spotted or besmear'd. For if they are well wash'd and scour'd, they become clean and handsome as they were before.

The third consists in attaining and stopping at the Sovereign Good. This Sovereign Good is the Sovereign Accord of things and of Reason. When Great Men enlighten their Intelligent Nature, and renew the Virtue of the People, they do it not by hap-hazard or without design: but all their end is to bring their Virtue to perfection; to the end there might not be one single person among the People whose Vertue was not renewed, or who was not renewed by Vertue. When they are arriv'd at a degree so sublime, and to such an extraordinary Excellency, they may be assur'd they have attained the Sovereign Good; like those who after a long and tiresome journey at length coming to their own homes, may say they have attain'd the final end of their travelling. These are the three most necessary and principal things in that Book, and as it were the Mantle or outward Garment that Covers the Cloths, or as the string that holds a row of Beads together. These are the expressions of the *Chinese* Commentator.

Here by the way we may observe, that possibly there can be nothing more proper than these words of *Cum fu civis* to explain the functions of a Minister of the Gospel, who is oblig'd in the

first

first place to perfect himself and next his Neighbour, to the end we may arrive at the Sovereign Good, which is God, the Supreme and utmost end of all things. Nevertheless, the *Chineses* being Pagans and carnally minded People, have accommodated these three points to the Government of the Kingdom, wherein like Politicians they place all their happiness and Ultimate End.

In the second place we are to observe that the Ancient *Chineses* did understand there was a God. And therefore when I oppose their Learned Men in dispute, I frequently make use of this Dilemma. Either *Cum fu cius* did understand what he defin'd, or he did not: If he did understand what he defin'd, he knew there was a God, who is no Other than that Sovereign Good of which he speaks, and which you also ought to know and adore as well as he. If he did not understand that what he defin'd was God himself, he was very Ignorant; since as you your selves confess, the Syllables *Chi* and *Xen* signify that Sovereign Good which contains and comprehends all others: which is an Attribute that cannot be given to any Creature, what Advantages soever he may have, but only to God alone. Some there are who being touch'd with Heavenly Grace, submit to the truth: Others not knowing what to answer, and unwilling to acknowledge that *Cum fu cius* was ignorant, rather choose to abide in their Error, and to follow their Pride and Passions, and cry, They'll come again another time.

Notes

Notes upon the Fourth Chapter.

I shall add nothing farther to what our Author has said concerning the Chinese Language, the Nature and Genius of which he has sufficiently set forth: And as for those who desire to see more, they may consult the sixth Chapter of the Relation of F. Semedo, who fully confirms what here F. Magaillans avouches. I must only observe this by the way, that he gives us in this place an Idea of the Chinese Language, far different from what he gave us formerly.

CHAP. V.

Of the Wit of the Chineses and their Principal Books.

ONE of the Ancients has told us, that *Asia* was very fertile in great Wits. But he would have been more strongly confirmed in his Opinion, had he had any knowledge of *China*. For if they who best invent, most suddenly and easily, may be said to have more subtil and better Wits than others, the *Chineses* ought to be preferr'd before other Nations, since they were the first that invented Letters, Paper, Printing, Poudre, fine Porcelaine, and

and their own Characters. Tho' they are ignorant of many Sciences, for want of Communication with other People, nevertheless they are accomplished in Moral Philosophy, to which they solely bend their Studies for the most part. Their Wits are so quick and apprehensive, that they understand with ease when they read the Books which the Fathers of our Society have written, the most subtil and difficult Questions as well in Mathematicks, and Philosophy, as in Theology. Perhaps there may be some who will not so readily believe what I assert; but I can assure them, there is nothing more certain, in regard that I have known some Learned Christians, and Infidels also, who understood without any instruction, as we could find by their discourses, the Questions concerning God and the Trinity, which they had read in the first Part of *Saint Thomas* Translated by Father *Buglio*.

What Kingdom is there, whatever the number of the Universities be which it contains, where there are above ten Thousand *Licentiates* as in *China*; of which Six or Seven Thousand meet every three Years at *Peking*, where after several Examinations, there are admitted three Hundred sixty five to the Degree of Doctors? I do not believe there is any Kingdom where there are so many Scholars as there are Batchellors of Art in *China* which are said to be above Fourscore and ten Thousand, nor that there is any other Country where the knowledge of Letters is so universal and so common. In regard that in all the Provinces, more especially the Southern, there is not any Man Poor or Rich, Citizen or Husbandman, that cannot both Write and Read. And in short, I do not believe there is any Region unless it be *Europe*, that has publish'd so many Books as the *Chineses* have done. The

The Chronicles of the *Chineses* are almost as Ancient as the Deluge; as beginning not above two Hundred Years after it, and being continu'd to this present time by several Authors: by which a Man may guess at the number of Volumes which their History contains. They have several Books of Natural Philosophy where they Treat of Nature, her Properties and Accidents. 'Tis true they intermix mistakes and impertinences with truth; but tis for want of Art and Knowledge, not for defect of Wit; they have also several Books that Treat of the Mathematicks and Military Discipline, and several Excellent Treatises of Physick, wherein they shew the smartness of their Wits, by making several solid and learned Discourses upon the Pulses, or beating of Arteries, of which they have a particular knowledge; upon the Manner of knowing and distinguishing between Diseases and Deseases, they have several Pleasant Romances and Books of Chivalrie, like those of *Amadis de Gaul*, *Orlando Furioso*, *D. Quixote*, &c. and Volumes of Histories and Presidents of Obedience of Children toward their Parents: of the Loyalty of Subjects towards their Princes: of Agriculture: Eloquent Discourses, Pleasant Poems full of Witty Invention, Tragedies and Comedies; and lastly a very great Number of Treatises upon an Infinity of other Subjects: besides that such is their readiness and quickness of Invention, that there are very few *Licentiates* or Doctors that do not publish at least one or two large Volumes.

They have five Volumes which they call *U Kim* or the five *Writings*, which among them are the same as the Holy Scriptures among us. The first is call'd *Xu Kim*, that is to say a Chronicle of five Ancient Kings, which the *Chineses* esteem and worship for Saints. The three last were the Heads of

of three different Families, that reign'd for almost two Thousand Years: that is to say, almost as long as the Nineteen Families that succeeded them, including also that of the *Tartars* that Reigns at present. The first of these Emperors was call'd *Yao*, who according to the *Chinese* Chronicles began his Reign four Thousand and Twenty five Years ago, counting to this present year, 1668. or about Five Hundred Years after the Deluge, according to the Calculation of the Seventy Interpreters. This Prince, the Legislator of the *Chinese*, was eminent for several Vertues; more especially for his extraordinary Clemency, Justice and Prudence. Now in regard he saw that his Son had not those Qualities which are requisite for a Good Governour (for by the Report of the *Chinese*, they put a higher value upon Vertue, then upon all other Endowments) he chose for his Co-partner in the Empire one of his Subjects, call'd by the name of *Xùn*, whom he declared Emperor upon his death Bed, and gave him his two Daughters for his Wives. This President the *Chinese* make use of to maintain Polygamy; but the Fathers of our Society return for answer, according to the Sentiments of the Fathers and Doctors of the Church, that God at that time permitted plurality of Wives, because it was requisite for the Multiplication of Human Kind, and for peopling the Earth. The *Chinese* are satisfy'd with this Answer, because the first of their sacred Books informs them, that at that time *China* was but very thinly inhabited. Moreover they approve the Exposition which Father *Julio Alexi* makes upon that passage in the Books call'd *Kei to ge chao*, compos'd by the Learned Christians of the Province of *Fo-ken*, from what they had heard the Learned Father discourse both in publick and private; that

that is to say, that tho' the words of the Text of that first Book are *Cil Nü*, those two Monosyllables do not signifie *two Daughters*, but the second Daughter of the Emperor *Tao*, which he Marry'd to his Successor. For that the *Chinese*, as it is the Custom at present, never gave no other Names for distinction's sake, but only that of the Order of their Birth: As for example, the First, the Second, the Third, Son. So that when they read, that *Tao* gave to *Xùn*, *Cil Nü*; the meaning is, that the Emperor gave him his Second Daughter, the Letter *Cil*, being no more then the Figure 2 among us.

That Emperor *Xùn* is applauded in this Book for many Vertues; but more especially for his Obedience to his Father, and his Affection to his Brother, who both endeavour'd to have kill'd him several times: but he suffer'd all their Cruelties with an extraordinary Patience. Among other Examples of his Vertue, there are two Philosophers who report, how that one Day his Father and his Brother, who were both as Wicked, as he was Vertuous, commanded him to go down into a Well to cleanse it. Immediately he Obey'd; but he was no sooner at the bottom, but those *Barbarians* transported with Fury and Malice, drew the Ladder, and threw down great Stones, peices of Wood, and what ever they could find next at hand to destroy him in the Well. However he got out through a passage which he discover'd under ground. Nevertheless he was so far from seeking to revenge that excess of Fury and Inhumanity, that he repay'd them with greater Marks then ever of Respect and Love.

The Third Emperor was call'd *Shü*, who having serv'd the Empeor *Xùn*, during his Life time, with great Loyalty and Advantage, the Dying Prince

Prince made choice of him for his Successor, in regard that his Son, besides that he was notoriously Wicked, was no way endow'd with parts to Govern the Empire. This Emperor *Yu*, during the Reign of his Predecessor, took care to drain away the Water of the Deluge, which at that time overflow'd a great part of the Plains of *China*; and which the *Chineses* call by the Name of *Hûn Xûi*, or the Great Deluge of Water. This Emperor was desirous, as his Successors had done before him, to choose, for his Successor, one of his Subjects call'd *Ye*, who had been assistant to him in the Government of his Kingdom: but the People would not permit him, declaring that the Emperor's Son was a Person Endu'd with all Vertues necessary to Govern them well; and so they put him in possession of the Empire. The Princes that succeeded this last Emperor, Reign'd by right of Succession, and not of Election, till the Emperor *Kie*, a Vicious and Cruel Prince, who was the last of this same first Family.

The Fourth Emperor, call'd *Chim Tam*, was the Founder of the Second Royal Family. His Eminent Vertues had oblig'd the preceding Emperors to make him King of the Kingdom of *Po*, which is at present comprehended within the Province of *Hô nan*. He took up Arms against the Emperor *Kie*, and after he had deliver'd the People from so Cruel a Tyrant, made himself Master of the Empire. During the Reign of this Emperor, there was such a Drought, that there was neither Rain nor Snow for Seven Years together, as if the Heavens had been made of Brass. The Fountains and Rivers were almost all dry'd up; the Land became Burren; and these Calamities were attended with Famine and Pestilence. In the midst of these Fatal Extremities the Emperor forsook his Palace, quitted

quitted his Royal Habit, and covering himself with certain Skins, went up to the top of a Hill call'd *Sam Lin*, where as he lay prostrate upon the Earth, he made the following Prayer. "Lord, if thy People have offended thee, punish them not, because they have ignorantly transgress'd against thee; Punish me rather, who here present my self before Thee as a Victim ready to suffer whatever thy Divine Justice shall be pleas'd to ordain.

He had scarce concluded this Prayer, before the Sky was all overcast with Clouds, and pour'd down Rain in such abundance, that it suffic'd to Water all the Territories of the Empire, and restore them to their pristine Fertility. From hence it is, that when the *Chineses* make any scruple about the Mytery of the Incarnation, we endeavour to convince them by this Example; telling them, that this King cover'd himself with the Skin of a Lamb, and offer'd himself a Sacrifice to obtain Pardon for the Sins of the People, yet thereby did nothing lessen the Lustre of his Dignity: So likewise, tho' God was pleas'd to Cloath himself with the homely Covering of our Humanity, and was offer'd up as a Lamb in Sacrifice for the Sins of the People, he has no way less'n'd, but rather exalted his Almighty Power, his Infinite Mercy and Goodness: and has thereby made it so much the more clearly appear, that he was infinitely above this King, who was no more than a Man, and a mere Creature. The *Chineses* presently submit to this Argument, as well because it seems to them to be Rational and Convincing, as also for that they are very much pleas'd to hear that we make use of their Histories and Examples to prove the Verity of our Religion.

This

This Emperor had for one of his Counsellors a Holy and Famous Learned Person, who liv'd several Years hid up in the Mountains among the Wild Beasts, because he would not submit to the Tyrant *Kie*. The Off-spring also of this Emperor *Chim Tam* Reign'd above Six Hundred Years till the Rule of King *Chen*, who was no less Wicked and Cruel then *Kie*. So that when the *Chineses* call a Prince a *Kie*, or a *Chen*, 'tis the same thing as when we call such a one a *Nero*, or a *Dioclesian*.

The Fifth Emperor call'd *Vu Vâm*, was the Son of *Ven Vâm*, King of the Kingdom of *Chiû*, which is now a part of the Province of *Xenfi*. Who not able to endure the Wickedness and Tyranny of King *Chen*, set upon him, Vanquish'd him in Battel, and made himself Master of the Empire. This Emperor *Vu Vâm* had a Brother highly esteem'd for his Prudence and other Vertues, whom he made King of the Kingdom of *Lû*, now a part of the Province of *Aân Tam*, and of whom he made choice upon his Death-Bed to Govern the Empire during the Minority of his Eldest Son. He it was, according to the report of the *Chineses*, who above Two Thousand Seven Hundred Years ago, first found out the Use of the Needle and Compass. For the Emperor his Nephew, having receiv'd the Honour of an Embassie, and the acknowledgment of a Tribute from a Country call'd *Tum Xim*, and *Cochin China*, or *Kiao chi que*, and all by means of the Industry and Prudent Conduct of his Protector, the same Governor presented the Embassadors with a kind of Compass, by the Direction of which they might return the nearest way home, without exposing themselves to the Toil and Hardships of those round about Windings and Wandrings through

through which they had labour'd in coming to Court. So that this Prince is one of the *Heroes* and *Saints* of the *Chineses*, who have an extraordinary veneration for his Memory: Now when the Emperor *Vu Vâm* return'd in Triumph from the Battel, wherein the Tyrant *Chen* had been defeated, his two Brothers *Pe y*, and *Xeo cî*, famous for their Vertue and Nobility, met him upon his March, and after they had stopp'd him by taking his Horse by the Bridle, they boldly, and in very sharp and severe Language reprov'd him, for having seiz'd upon the Empire, and forc'd the Emperor to burn himself in his Palace, together with all his Treasures; that notwithstanding he were so vicious and so cruel, yet he was both his Lord and Prince ordain'd by Heaven: that it was his Duty to advise him to amendment like a good Subject, not like a Traytor to put him to death: and lastly that he ought to surrender the Kingdom to the Children of the deceased Prince, to let the World see, that he had not been push'd forward by any motives of Ambition, but only out of a Desire to deliver the Title from Tyranny and Oppression. But when the two Brothers found that he would not follow their Counsel, they retir'd to a desert Mountain, protesting, they wou'd rather chuse to die in that manner, then eat of the Products of those Territories which *Vu Vâm* had usurp'd, for fear they should be thought in some measure to approve his Treason and Revolt.

The History of these five Kings which the *Chineses* look upon as so many Saints; especially the four first, and their Off-spring, is the subject of the first Book, which is in as great Reputation among these Infidels, as the Books of the Kings among us Christians. The Stile of it is very ancient, but very exact and elegant. Vice is there
blam'd

blam'd, and Vertue applauded, and the Actions of King and Subjects related with an entire sincerity. And to the End, the more curious Reader may see the Energy and Briefness of the *Chinese* Language and Letters, which were at that time in use; I will here set down five words taken out of the Book already mention'd in reference to the King *Yáo*; *Kin*, *Mim*, *Vén*, *Su*, *Cán*. That is to say, King *Yáo* was great and venerable; he was most Perspicacious and Prudent. He was very Compos'd, Modest, and Courteous. He appear'd always Pensive and Studious, searching continually after the best means how to govern his People and Empire: and therefore he liv'd all the time of his Reign in Comfort, Quiet, and Repose.

The second Book is call'd *Li kí*, or the Book of Rites and Ceremonies. This contains the greatest part of the Laws, Customs and Ceremonies of the whole Empire. The principal Author of this Book, is the Brother of the Emperor *Vú Tán*, of whom we have spoken already. He was call'd *Chén cüm*, and was equally venerable as well for his Vertue, as for his Prudence, Learning, and good Conduct. This Volume contains the Works of several other Authors also, the Disciples of *Cum fu cius*, and other interpreters, more modern, and more suspected, which therefore ought to be read with so much the more Circumspection, there being many things therein contain'd which are accounted Fabulous.

The third Volume is call'd *Xi Kím*, containing Verses, Romances, and Poems; all which are divided into five sorts. The first of which is call'd *Ta sup*, or Panegyricks and Encomiums, sung in Honour of Men famous for their Vertue, or their Endowments. There are also several Gnomonics, or Verses containing Precepts, which are

are sung at their Funerals, their Sacrifices, the Ceremonies which the *Chinese* perform in honour of their Ancestors, and at their most solemn Festivals. The second is call'd *Que füm*, or the customs of the Kingdom. These are Romances or Poems chosen out among those which were made by private Persons. They are never sung, but only rehears'd before the Emperor and his Ministers of State. Therein are describ'd, without any dissimulation, the manners of the People; how the Empire is govern'd, and the present state of Affairs. Which seems to be the same thing with the Ancient Comedies of the Greeks, that spar'd neither the Vices of Private Men, nor the miscarriages of the publick Magistrates. The third sort is call'd *Pi que*, that is to say, *Comparison*. For that all which is therein contain'd is explain'd by Comparisons or Similitudes. The fourth sort is call'd *Him que*, that is to say, to *raise* or *exalt*. Because this sort of Poetry begins with something that is curious and lofty, to prepare and raise Attention to that which follows. The fifth sort is call'd *Ye Xi*. That is to say, Poesies rejected or separated: because that, *Cum fu cius* having review'd this Volume of Poems rejected those which he either mislik'd or thought to be fabulous. However they are still quoted, and left as they are.

The fourth Volume was compos'd by *Cum fu cius*, and contains the History of the Kingdom of *Lü*, his native Country; at present comprehended within the Province of *Xan cam*. The *Chinese* put a high value upon this Book, and are all in Ecstasie when they read it. He wrote this History of two Hundred years Transactions, after the manner of Annals; where he exposes as in a Mirror, the Examples of Princes both Vertuous and Wicked, referring the Accidents to the

Times and Seasons wherein they happen'd. And therefore he gives to his Book the Title of *Chun tien*, or Spring and Autumn.

The fifth Volume is call'd *Ye kim*, and is esteem'd the most ancient of all the Rest, because the *Chineses* affirm that *Fo hi* their first King was the Author of it. And indeed this Book is worthy to be read and esteem'd, in regard of the noble Sentences and Precepts of Morality which it contains. I believe truly that the good Maxims which are scatter'd up and down in this Volume might be writt'n by King *Fo hi*; but that the rest was added by others who were desirous to give Reputation to their Visions, under the name of this famous Prince. Nevertheless, most certain it is, that the *Chineses* have an extraordinary veneration for this Book, and look upon it to be the most profound, the most learned and mysterious of any in the World; and that for the same reason they believe it to be almost Impossible for them to understand it, and that strangers ought neither to see or touch it.

The *Chineses* have also another Volume of equal Authority with those before-mention'd, which they call *Su en* that is to say, the four Books, by way of Excellency. This is a Volume of Extracts or Abridgments, being as it were the very Marrow and Quintessence of the former Five. The *Mandarins* cull out from thence the Sentences and Texts, which they propose for Themes to the Learned that are to be Examined before they are admitted to the degrees of Batchellors, Licentiates, and Doctors; and upon which those Persons Write and Comment for their Reputation. It is divided into four Parts. The first treats of the Laws, and the Doctrine of Men famous for their Knowledge and their Vertue. The second dis-

courses

courses of the Golden Mean. The third contains a great number of Moral Sentences well express'd, solid and profitable to all the Members of the State. These three Parts were writt'n by *Cum fu cius*, the first Doctor of the *Chineses*, and were publish'd by his Disciples. The fourth Part, which is as big as all the other three, was writ by the Philosopher *Mem su*, who was born about a Hundred Years after *Cum fu cius*; and is honour'd by the *Chineses*, as a Doctor of the second Order. This is a Work wherein there appears a wonderful deal of Wit, subtilty and Eloquence. The discourses are pertinent, the Sentences grave and moral, and the Style lively, bold, and perswasive. All the Missionaries of our Society in these Parts, very industriously study the Letters and the Language of the four Parts of this Book. And from thence, and out of the former five it is, that so many Treatises and Commentaries of various Authors, as well ancient as modern, of which the number is almost Infinite, and give us occasion to commend and admire the Wit, the Industry and Eloquence of that Nation, are deriv'd as from so many Springs and Fountains.

Notes upon the Fifth Chapter.

A. P. 96.

THE Subject or Ground of this Book is no more than a Table of sixty four Figures, every one consisting of six Lines, which are all of a Piece, as thus, ——— others of two Parts,

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as

as thus ; ———. The Chineses attribute the Writing of this Table to their first King Fo hi ; but no body can divine what was the design or meaning of the Author. However it is certain that about twelve Hundred Years before Christ, Prince Ven Uam, Father of the Emperor Vu Uam, Founder of the third Royal Family, and his second Son Cheu cum, undertook to interpret this Enigmatical Table, and that five Hundred Years afterwards, the Philosopher, Cum fu cius, made Commentaries upon the Interpretations of those two Princes. But whatever those three Authors have written upon this Subject amounts to no more then only from the agreement and vicissitude of the Elements, and other natural things, to draw Politick and Moral Muxims and Conclusions, and Precepts also as well for the Princes as their Subjects. But that which renders this Table pernicious, is this, that the Idolaters call'd Tao fu, the Bonzes and Fortune-Tellers make a bad use of it to confirm their Superstitious Predictions, forging out of that variety, and many other things which they intermix therewith, an infinite Number of Confederacies, and vain, and Impertinent allusions ; by vertue of which they boast themselves able to foretel whatever shall befall a Man whether Fortunate or Unfortunate. Epitomes of the first Commentators of this Table of Fo hi may be seen more at large in the Prefaces of Cum fu cius which are newly Printed, together with several others particulars concerning the Principal Books of the Chineses, of which our Author speaks in this Chapter.

CHAP.

CHAP. VI.

Of the Civility and Politeness of the Chineses, and of some of their Feasts.

Several Books might be writt'n of the Civility, Complements and Ceremonies of the Chineses. They have a Book which gives an Account of above three Thousand, and it is a wonderful thing to see how ready and punctual they are in those Particulars. At their Marriages and Funerals, in their Visits and Feasts, the Master of the House, tho' a Person of greater Honour and Dignity then any of his Guests, always gives the chief place of Preheminence to the Eldest. The eldest give place to those that come farthest off, but all to Foreigners. When any Embassador arrives, from the very day that his Embassie is accepted of, to the time of his departure, the Emperor furnishes him with all manner of Provisions, Horses, Litters, and Barks. At Court he is lodg'd in the Royal Court, whether the Emperor sends him, at every two days end, a Feast ready dress'd out of his own Kitchen, as a Mark of his Favour and Good-will. For the Kings of China above all things, study to receive and entertain all Strangers with Splendor and Magnificence, as F. Buglio and my self have frequently found by Experience for the space of two years that we were lodg'd in the Royal Inn, when we came from the Province

Province of *Szechuen* to the Court. 'Tis true indeed, that this Civility is not always perform'd with the same Decency and regularity; nevertheless the fault is no way to be attributed to the King, but to the Baseness and self-Interest of his Officers, who privately purloyn and turn to their own Use what the King with an extraordinary Bounty allows for the entertainment of Strangers.

There is not any Nation that equals the *Chineses* in the Multitude and Variety of Titles and Honourable Names by them made use of in their Complements, which I am not able to explain, because that neither our Languages, nor the Greek and Latin have any words by which they may be express'd. They have also a great number of Names whereby they distinguish the various Degrees of Parentage. For example, we have onely the Names of Grandfather and Grandmother, whether by the Father or Mother's side: but the *Chineses* have all different to distinguish the four Relations. In like manner we have only the word *Uncle* to signify the Brothers of the Father and Mother. But the *Chineses* have words which not only distinguish the Brothers of the Father from those of the Mother, but also tell ye which are Younger or Elder than the Father or the Mother; and so of the rest of the Kindred. This Nation also surpasses all others in the care which they take of their Garments; in regard there is not any Person tho' never so poor which is not modestly, fashionably and decently habited. 'Tis a surprizing thing to see them all, upon the first day of the year, in their new Cloths fashionable spruce and clean. Inasmuch that you shall not meet any one person how wretched soever, but what affords a pleasing object to the Eye. Nor is the modesty of this Nation less to be admir'd.

The

The Learned Men are always so compos'd, that they believe it crime or a sin, to make appear the least Gesture or Motion which is not exactly conformable to the Rules of Decent Behaviour and Urbanity. The Women affect Modesty, Chastity and Honesty to that degree that a man would think those Vertues were born with them. They live in perpetual Retirement, never so much as shewing their hands bare; so that if they are oblig'd to present any thing to their Brothers or Brothers-in-Law, they lay the Present upon the Table with their hands exactly cover'd with their Sleeves, which for that Reason are very long and large; and then the Brothers come and receive it. Which is the Reason that the *Chineses* are highly offend-ed when they see the Images of our Saints with naked Feet: and truly for my part I think they have very good Reason for it. For that those Representations do no way agree with that Angelick Modesty and Purity which those Saints profess'd: and therefore those Pictures are defective and counterfeit, in regard they neither resemble the Originals, nor in their Imitation sufficiently follow either the History, or Nature, which is the perfection of Painting. Besides that there is no likelihood that young Virgins should go bare-foot, and that it is a ridiculous thing to Paint them in glorious and Rich Habits, and not allow them Shoes and Stockins.

The *Chineses* reduce their Civility, or Conversation one among another to five Heads; that is to say, Of a King towards his Subjects; of a Father towards his Son; Of a Husband towards his Wife; Of an Elder Brother toward the Younger; and of one Friend toward another. These rules include a great part of their Morals: but I shall dilate no farther upon this Subject; for that I should

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never

never be able to make an end, should I go about to give an account of all that they write of the Loyalty of Subjects towards their Prince ; Of Obedience of Children towards their Parents ; Of the Submission of Wives toward theirs Husbands ; Of Brotherly Affection, and that Amity and respect which ought to be among Friends. I could speak of the Noble Order observ'd in their Political Government ; but for that I shall reserve a whole Chapter, before I finish this Relation.

Among the Festivals of the *Chineses* one of those which they celebrate with most joy and solemnity is the fifteenth Day of the first Moon of their Year. That day they kindle so many Bonfires, and light up so many Lanthorns, that if the whole Empire were to be seen at one time from the top of some high Mountain, You would believe it all in a Blaze like some Vast Fire-work. There is hardly any person either in City or Country, upon the Sea shores or upon the Rivers, that does not set up Lanthorns painted and fashion'd after several manners, or that does not fling about Squibs and Bombs burning in the Air like Boats, Towers, Fish, Dragons, Tigers, Elephants, with a Thousand other surprizing sorts of Fire-works. Which gives me an Occasion to relate what I saw with my own eyes in the year 1644. In the Province of *Su chuen*, at what time *F. Lewis Buglio* and my self were detain'd Prisoners by that Cruel Tyrant *Cham bien Chum*, He invited us to see the Fire-works which he had order'd to be prepar'd against the Night of this same fifteenth day : and indeed there was an infinite number admirable for their Curiosity and their Invention : But that which most surpriz'd me was the following *Machine*. This was an Arbor cover'd with a Vine of Red Grapes of which all the Joyners work burnt
without

without consuming, while on the other side, the Stock of the Vine, the Branches, the Leaves, the Clusters and Grapes themselves consum'd by degrees ; yet not so, but that you might all the while discern the Redness of the Clusters, the Green of the Leaves, the Chestnut colour of the Vine so lively represented, that you would have sworn that every thing had been natural and not counterfeited. But that which more astonish'd us, was to see that the Fire, which is an Element, so active and so devouring should move so leisurely, that it seem'd to have quitted its own Nature to obey the precepts and commands of Art, which were only to represent the Arbor to the life and not to burn it.

Nor are the Lanthorns less to be admir'd. For as I have said already, there is not any House, whether Poor or Rich, where you do not see them hanging up in their Halls, in their Courts, and before their Windows ; and they are of so many different Fashions, that there is not any Figure which they do not represent. Those that are made for the Poor are of a small value. But there are others which are made for the Rich, so curious for their Painting and Artificial Contrivance, that they are worth Five, Ten and Twenty Pistoles : and others which are made for the Mandarines, the Visitors, and Viceroys of Provinces, for the Princes and the Emperor, which cost a Hundred, two Hundred, and sometimes three Hundred and four Hundred Pistoles : which tho' it may seem a thing difficult to be believ'd, is nevertheless most certainly true. The largest are hung up in the Royal Halls, or else in the Courts upon Scaffolds erected on purpose. They are twenty Cubits and sometimes more in Diameter : and the Lamps and Candles of which there are an infinite number in every Lanthorn, are intermix'd
and

and plac'd within-side, so artificially and agreeably, that the Light adds beauty to the Painting; and the Sinoak gives life and spirit to the Figures in the Lanthorn, which Art has so contriv'd, that they seem to walk, turn about, ascend and descend. You shall see Horses run, draw Chariots and till the Earth; Vessels Sailing; Kings and Princes go in and out with large Trains: and great numbers of People both a Foot and a Horseback, Armies Marching, Comedies, Dances, and a thousand other Divertisements and Motions represented: and all the whole Nation spend the whole night by the light of these pleasing Objects, and in the midst of the Musick of several Instruments that attend the Feasts, more or less magnificent, which every one makes with his Family, his Kindred and Friends. Sometimes at the same time, they will have counterfeit Comedies, represented by little Poppets, which are mov'd by hidden Wires; Or else by the shadowings of white peices of Silk very fine and transparent, and made on purpose. It is a wonderful thing to see those little Wooden Poppets, and Artificial Shadowings represent Kings, Queens, Captains, Souldiers, Swashbucklers, Merry Andrews, Learned Men, or any other thing personated upon a Theater: How they will weep, express Joy, Sorrow, Anger and all the rest of the Passions: With what Industry, and facility those Artists cause the Figures and Shadowings to move. Nay sometimes you would almost think they spoke too; for the Machinists, while the Figures move, will be counterfeiting the Voices of little Children with so much address, that a man would think that all he saw was absolutely natural; so ingenious and inventive is that Nation.

The *Chineses* relate the Original of this Lanthorn

thorn Festival after this Manner. They tell ye that sometime after the Establishment of their Empire, a certain *Mandarin* belov'd of all the People for his Vertues and his rare Qualities, lost his only Daughter whom he passionately lov'd near the Bank of a River. Whereupon away he went and sought for her all along the River side; and because the People had an extraordinary affection for him, they follow'd the *Mandarin* with Flambeaux and Lanthorns, weeping and wailing as he did. But tho' they sought a long time up the stream and down the stream, as *Ceres* sought for her Daughter in vain, all their labour prov'd to no purpose, for they could find nothing. This is the Vulgar Opinion of the People. But in regard this Story is very like to that which occasion'd the Festival solemniz'd the fifth day of the fifth Moon, which the Inhabitants of *Macao*, if I am not deceiv'd, call *Lumba Lumba*, and the *Chineses* *Lūm Chuen*, that is to say Barks made in the form of a Dragon, wherein they sport themselves that day upon the Rivers, the Learned in their writing relate another occasion of the Original of the Lanthorn Festival in this manner.

About Three Thousand Five Hundred Years ago Raign'd the last King of the first Family *Hia*, who was call'd *Kie*, of whom we have already spoken. This King, being a Person very cruel, and addicted to his pleasures, discoursing one day with one of his Queens, which was the Lady that he most entirely lov'd, or rather upon whom he doted even to folly, complain'd to her of the short continuance of the pleasures of this Life: that there were but very few Men who liv'd a Hundred Years; and there was never any one that spent all his days in perfect joy and divertisement. That in winter the days were very short, and the nights tediously long; and

in Summer quite the Contrary, the Nights very short and the Days very long. Which inequality was the reason, that Man could not take any pleasure that was capable to give him satisfaction: that the Sun was no sooner risen but set agen; that it was the same thing with the Night: that time flew away two swiftly: that life was not long enough to content our desires; and that he wondered Nature should be so cruel and rigorous to Mankind. To whom the Queen, 'All this, said she, Sir, signifies nothing; I know a way to prolong time in such a Manner that it shall be sufficient to give you satisfaction. Make but one day of a whole Month, and one Month of a whole Year: by which means the Years, the Months and Days will be so long, that living Ten Years, you will have a Hundred Years of Pleasure and Content. This would be an excellent Invention reply'd the King, hadst thou but the power to stop and retard the Motion of the Heavens, the Sun, the Moon and Stars. I confess, said the Queen, that neither You who are the Son of Heaven, and Master of so vast an Empire, nor my self, nor any human Power, are able to change the Laws of Nature. But you may blot out of your remembrance both Time, the Heavens, and the Stars by devising new Heavens, and new Time of your own after this manner. Do but order a Palace to be built with Rooms and Chambers so contriv'd, as that they may neither have Doors nor Windows, nor so much as the least chink and cranny to admit the light either of the Sun, Moon or Stars. When your Palace is finish'd, and all the Rooms are thus perfectly darkn'd, carry thither all your Treasures of Gold, Silver, Precious Stones, and costly Furniture; Store it with what delights you fancy most, I mean Young Men and Virgins all

all selected and cull'd without any defect. Then You and I will go and live there our selves without any other Cloths but what Nature has afforded us. After all these Preparations, You may of a sudden and all at once cause a Thousand Flambeaux, and a Thousand Lanthorns to give you a new Light, which presenting to your Eyes the Objects which you love with so much passion will cancel the remembrance of Time, the Heavens, the Sun, the Moon and even of your self at length: For you will be so charm'd with your Pleasures, that a Month will seem no more to you then a day, nor a Year any more then a Month. The Flambeaux and the Lanthorns will perform the Office of the Sun, Moon and Planets, and every Room will appear a Heav'n adorn'd with Stars; and by this means you shall create new Heavens and new Time. The Emperor transported with his Lusts, and sway'd by his vain Pleasures, was so tak'n with the Queens contrivance, that he appointed all things to be done according to the Advice of his Lascivious Queen. And when all things were done according to his wish, He spent a whole Year in this Palace, abandoning himself to all manner of dishonest and voluptuous Pleasures, minding neither his Court nor his Kingdom. And these follies together with several other unjust and crue Actions, enforce'd his Subjects to revolt and choose in his Place the Emperor *Chamtum*, the Chief of another New Family of which we have already spok'n. After the Death of the Emperor *Kie*, the *Chineses* destroy'd his new Palace where he had perpetrated so many wicked Actions, and abolish'd all the Laws and Statutes enacted by that same cruel Tyrant, unless it were his Invention of Flambeaux and Lanthorns which they preserv'd to Celebrate the Festival before mention'd. The

The *Chineses* also relate, how that about Two Thousand Years afterwards, another Emperor of the Tenth Royal Family, who was call'd *Tam*, suffer'd himself to be Deluded and Govern'd by a Mountebank of the Sect of those that are call'd *Tao Su*, whose Profession it is to Cheat the People, the Nobility, the Learned Men, and even the Princes themselves, by means of their Chymical Operations, and their Gorgeous and Glorious Promises of continual streams of Gold and Silver, Life almost Eternal, and to Empower them to flie from one Mountain, City, or Province to another in a few Minutes. Now then this Emperor having surrender'd his Understanding to one of these Impostors

or Magicians, told him that he had a great desire to see the Lanthorns in the City of *Tâm Cheu*, in the Province of *Kiam Nan*, the most Curious and most Celebrated over all the Empire, for their Beauty, their Riches, and their Workmanship; but, said he, I am afraid that if I go *Incognito*, and in Disguise, least some Disorder or Tumult should happen in the mean time in the Court or Kingdom; or if I should take this Progress with an Attendance and Train suitable to my Dignity, besides the Burthen and Charge that I shall be to the People, I fear that all Men will condemn me of Folly, and think it strange that so great an Emperor should take a Journey so long and tedious for the Divertisement of a few Hours.

Let not your Majesty be disturb'd at that, repli'd the Magician, for I promise your Majesty, that without exposing your self to any of these Inconveniencies which you have propounded to me, I will so order the matter, that the next Lanthorn Night, which is not far off, you shall set forward, return to your Palace, and see the Lanthorns with all the satisfaction you can wish or desire.

In

In a few Hours after that, there appear'd in the Air Chariots and Thrones all of White Clouds, and drawn by Swans. Immediately the King and Queen betook themselves to their Chariots, with a great number of Damsels and Ladies of Honour, together with the Musicians of the Palace: and then away flew the Swans with an extraordinary swiftness, and in a few Moments arriv'd at *Tâm Cheu*, which the Clouds, enlarging themselves, cover'd all over. And then it was that the King at leisure view'd the Lanthorns which the People had Lighted, and to recompense them for the Divertisement which they had given him, he caus'd his Musicians to Charm their Ears with a Consort of Voices and Instruments; at the end of which, he set forward again for his Capital City, and in the Twinkling of an Eye found himself at home in his own Palace. Within a Month after, there came a Courier, according to custom, with a Dispatch, by which Intelligence was giv'n to the King, that upon a Lanthorn Night several Holy Men were seen hovering over the City of *Tâm Cheu* upon Thrones of Clouds drawn by Swans, and who at the same time had Ravish'd their Ears with a most Harmonious Musical Consort of Voices and Instruments.

Lastly they tell you that about Five Hundred Years ago there was a King of the Family of *Sâm*, renown'd for his Noble Qualities and Vertues, more especially for his Mildness and Affability. That this Prince, to show the Affection which he had for the Nobility and People, was wont every Year to appear publickly in his Palace for Eight Nights together, without his Guards, and all the Gates set open, and to suffer the Multitude to take a view of all the Fire-Works and Lanthorns, which were very large and magnificent, and of
several

several forms, that were in the Halls and Courts; all the while entertaining his Subjects with Musick befitting the Grandeur of an Emperor that made himself so familiar to the whole Assembly.

These are the Stories which the *Chineses* recount touching the Original and Augmentation of Honour given to the Lanthorn Festival, so famous over all *China*. Upon which, I have the longer insisted, to the end that by this same pattern, the Reader may judge what might be enlarg'd upon other Subjects.

Notes upon the Sixth Chapter.

A. P. 110. *Yam Cheu* in the Province of *Kiam Nan*.

THE City of *Yam Cheu* is seated near the Mouth of the Grand Canal, in the River *Kiam*. It is very Wealthy, Eminent for Trade, and Adorn'd with Magnificent Houses, built for the most part by the Merchants themselves, who are Enrich'd by their Traffick in Salt, of which there are vast Quantities drawn out of several Salt-pits upon the East side of the City. The Wealth of this City is the Cause, that the Inhabitants are exorbitantly addicted to their Pleasure, insomuch that several Little Girls are there bred up, the most Beautiful that can be found, and taught to Dance and Sing, and instructed in all other Female Allurements that may render them Agreeable who being thus accomplish'd are sold at dear Rates for Concubines to the more Wealthy sort. No wonder then that they spare for no Cost to Divertise themselves,

selves, and to render their Lanthorn Festival the most Pompous and Magnificent above all others in *China*. Almost all the Relations mention this Feast after the same manner as our Author does, but not with so many Circumstances. *Kiam nan* signifies a Province to the South of the River *Kiam*. Under the Chinese Kings, this Province was call'd *Nan Kim*, as also the Capital City belonging to it; that is to say, the Court of the South; as *Pe-kim* is call'd the Court of the North. For then there were two Courts, and the City of *Nan Kim* enjoy'd the same Priviledges and Immunities which the City of *Pe-kim* did. But the Tartars have depriv'd them of their Franchises, and chang'd the Name of *Nan Kim*, into that of *Kiam Nim*, that is to say, the Repose of the River *Kiam*. Which Custom of altering Names is very Ancient in *China*, and has also been practis'd from time to time in reference to other Cities.

CHAP. VII.

Of the Publick Works and Edifices of the *Chineses*, and particularly of the Grand Canal.

THE Publick Works and Structures of the *Chineses*, in my Opinion, surpass in number and largeness, all those of other Kingdoms which are known to us. The Palaces of the Princes and Principal Mandarins appear to be Cities, and the Houses of Wealthy Private Persons resemble so many Palaces. They consist of Five or Six Apartments, not one above another, as in *Europe*; but

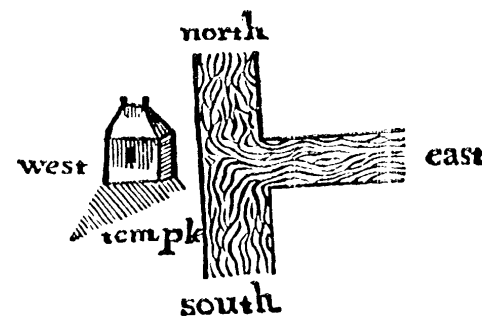
but one beyond another, and upon the same Platform. Every Apartment is separated from the other by a large Court, from which you ascend into the Halls and Chambers by an ascent of Six or Seven Steps. I have spoken in general of their Works and Buildings in the Second Chapter. I have also describ'd in the First Chapter the Celebrated Bridge which is to be seen not far from *Pe-kin*, and I intend to speak more at large, in the last, of the Emperor's Palace. Nevertheless, that I may give a more just Idea of the Grandeur and Magnificence of the Publick Works of *China*, I shall here make a Rehearsal of what I have already said in the Annual Letters of the Year 1659. touching the Grand Canal; which if I am not deciev'd, surpasses all other Works of this Nature which are upon the Earth.

It is now above Four Hundred Years ago, A. since the Western *Tartars* Conquer'd all *China*. Their Emperor settl'd his Residence in the City of *Pe-kin*, which he founded anew, to the end he might Govern his Territories with more ease; for that he was also Lord of all the Western *Tartary*, which extends it self from the Province of *Pe-kin* to the Territories of the *Mogul*, to *Persia*, and the *Caspian* Sea. But in regard the Northern Provinces could not furnish so large a City with Provisions necessary for their subsistence, he order'd a great number of Vessels to be built, to bring Victuals, Spices and Merchandize of all sorts to *Pe-kin*, from the Southern Provinces. However perceiving the Incertainty of those Voyages, and how that Calms and Tempests caus'd the loss of an infinite Quantity of Provisions and Merchandize, he employ'd Workmen without number, who at vast Expences, and with an unparallel'd Industry, open'd a Canal, Three
Thousand

Thousand Five Hundred *Chinese* Furlongs, or Two Hundred Forty Five *Portugal* Leagues in length, through several Provinces. This Canal, as well to weaken the Current of the Stream, as to make it more deep by retaining the Water within it, is furnish'd with Seventy Two Sluces, which the *Chinese* call *Chā*. They have every one great Gates, which are made of large Pieces of Timber; and which are shut up in the Night, but set open in the Day time, for the passage of the Barks: And the greatest part of these Sluces are pass'd through with a great deal of ease. But there are some which are not to be shot, but with a great deal of Pains and Danger. More especially one, which the *Chinese* call *Tien Fi-cha*, or the Queen and Mistress of Heaven; thereby to express in Hyperbolical Terms the extraordinary Height of it. When the Barks are row'd against the Stream, and come to the bottom of this Sluce, the Watermen fasten to the Prow a great number of Cables and Cordage, which are drawn on both sides the Canal, by Four or Five Hundred Men, and sometimes more, according to the Burthen of the Vessel, and the Weight of the Lading. Others at the same time labour at Capstanes plac'd upon the Walls of the Sluce, which are very broad and built of Free Stone. Besides the Ropes already mention'd, there are others which are very strong, wound about great Pillars of Stone or Wood to hold the Vessel if any of the other Cordage should chance to break. When these Cords are all fasten'd, they begin to Haule by degrees, as it were keeping time to the sound of a *Bason*, upon which they knock at first but softly, and with some intervals between the stroaks: but when half the Bark at least is rais'd to the height of the upper Channel, in regard the Current is then much
stronger,

stronger, they knock upon the *Bason* with thicker strokes; at what time the Four or Five Hundred Haule all together with loud *Hey Boys*, and give such a stretch, that the Vessel mounts up in a Moment, and is secur'd in the dead Water between the sides of the Canal and the middle of the Current. The Vessels on the other side, fall down with more speed and ease, but with more danger. For the prevention of which, they fasten a great number of Cords to the Poop, which are let go, or held tite, with equal Care and Observation, by those that hold the Ropes on both sides the Canal. At the same time there are other Men on both sides the Vessel, who with long Poles with Iron Heads, guide the Bark through the middle of the Canal, to prevent her striking against the Jaumes, or great Stones, to which the Gates are fasten'd. Which when the Bark has pass'd, the Cords are let go which kept her from plunging, and at the same time the Current carries her as swift as an Arrow out of a Bow, till she stop by degrees as the Stream grows weaker and weaker, and carries her according to her usual course. This Canal begins at the City of *Tum Chen*, distant about two Leagues and a half from *Pe-kin*. There is in the same place a River, with the Current of which Vessels drive, till near the Sea it falls into another, through which the Vessels Sail for some few Days. But then you come into a Canal made with hands; and after you have Sail'd Twenty, or Five and Twenty Leagues, you come to a Temple call'd *Fuen Hui Miaò*, or the Temple of the Spirit, which divides the Waters. As far as this place you Row upon the Canal against the Stream, but when you come just against this Temple, you begin to Swim with the Stream, and make use only of your Oars. Now I would fain know of our Engineers

Engineers and famous Wits of *Europe*, how this can be, and whether it be a Work of Art or Nature? A Bark lies cross the middle of the Canal with the Prow to the West on the Temple side, and the Poop to the East. Now on the one side the Water runs toward the North, on the other side, it runs toward the South. To unfold this Riddle, you are to understand, that on the East side at the distance of about half a Days Journey, there lies a great Lake between high Mountains, the Waters of which swell'd a good large River that bent its course toward the Sea upon the East side. Now the *Chineses* stop'd up that Outlet, and having cut through the Mountain, open'd a Canal by which they brought the Water to the Temple. In that part they hallow'd two other Canals, one toward the North, the other toward the South; and this with so true a proportion and regular Line, that the Waters coming to the middle before the Temple, take their leaves, and one part of the Streams runs equally to the North, and the other toward the South, as you may see by the following Figure,



This Canal in some places runs through the middle of Cities, in other places along by the Walls.

It crosses one part of the Province of *Pe-Kim*; afterwards all the Province of *Xan tum*, and after it has enter'd into the Province of *Nan kim*, discharges it self into that great and rapid River, which the *Chineses* call the Yellow River. Upon this River you Sail for about two days, and then you come into another, where you Sail about the length of two Musquet Shot, at what time you meet with a Canal, which the *Chineses* open'd upon the South-side of this last River, and which runs toward the City of *Hoi ngan*: afterwards this Canal runs through many Cities and Towns till it come to the City of *Yam cheu*, the most famous Sea-port Town of all in the Empire. Soon after it discharges it self into the River *Kiam*, a good days Journey from the City of *Nan Kim*. Certainly this was an Undertaking and Performance very great and Magnificent: nor is the Building of Eleven hundred forty five Royal Inns much inferiour to it. Only the raising of several Thousands Fortresses, and the Walls Five hundred Leagues in length which environ *China*, is more to be wonder'd at.

Notes upon the Seventh Chapter.

A. P. 114. It is now above Four hundred years ago since the Western *Tartars* conquer'd, &c.

CHingis Can, the Founder of the Monarchy of the *Tartars*, the largest that ever was in the World; or at least his Son *Octay Can*, about the year 1220. began the Conquest of North China, setting upon the Eastern

Eastern Tartars, in whose Possession it had been about a Hundred and seventeen years, according to the *Chronology of F. Couplet*. But the entire Conquest of China was not Completed till the year 1220. by the Fifth Emperor after Chingis Can, call'd by our *Historians* in imitation of the *Eastern Tartars* *Cublay Can*, or *Cobila*. The *Chineses* who give him great *Encomiums*, call him *Xi Su*; and affirm, that formerly he was call'd *Ho pie lie*: which I believe to be no other than the Name of *Cublay* or *Cobila* corrupted, in regard the *Chineses* Pronounce very ill, and corrupt almost all the Names and Words of other Nations, as our Author has observ'd in his first Chapter, that *M. Polo* had Corrupted the *Tartar* Name of the Ancient *Pe Kim*, calling it *Can belu* instead of *Han palu*. The *Chineses* commit the same Mistakes in the Pronunciation of Foreign Languages, changing Letters and adding Vowels to facilitate Pronunciation; in regard that all the Words of their Language are *Mono syllables*. Thus I have seen in a Manuscript Discourse of the Necessity of performing Divine Service in the *Chinese* Language, which highly deserves to be Printed, that the *Chineses* instead of *Crux*, Pronounce *Culu cu*. Instead of Pronouncing *Beatus*, they say *Pe ji su fu*. For *Baptizo* they cry *Pa pe ti so*; and in stead of *Bartholmeus*, *Paulu to lo mensu*. And in the same manner 'tis very probable that they might have said *Ho pie lie*, instead of *Cublay* or *Cobila*, changing the *C* into *H*, and the *b* into *p*: so reading *Hopili* instead of *Cobili*, and adding *e* to facilitate the Pronunciation.

This Prince *Xi Su*, or *Cublay Can* it was, that caus'd the Grand Canal to be made, which the Author describes with his usual Exactness, and which is without question one of the most Magnificent and Admirable undertakings in the Universe. Only there is one thing we would fain know, whether these Sluces are

made like those in France and the Low-Countries; that is to say, whether they are made of two Gates at a distance one from the other, between which the water rises. For by the Relation of Father Magaillans, and that of F. Trigant, the Chinese Sluces seem to be no more than only a bare Gate made fast with pieces of Wood let fall perpendicularly till the Overture be wholly stopp'd up. The water being swell'd in this manner, they draw up these pieces of Wood one after another, and then cause the Vessels to ascend or fall, which sometimes would not be able to Sail for want of Water in the Canal, if it were not retain'd and stopp'd by this Invention. But this is not so convenient as a Sluce with two Gates and a Hatch between both. Thus the Author of the Relation of the Dutch Embassy reports, that the Sluces in China are not open'd but with great difficulty, and that they are a great hindrance to the Voyage. However this is a Thing very Remarkable, that a man may at any time go from one end of China to the other, for the space of above Six hundred Leagues, unless it be one Journey only by Land between the Provinces of Quam Tum and Kiamli, or between the Cities of Nan him, and Nan gan, where you Embark again upon the River of Can. Upon which it will not be amiss to observe that the Author of the Dutch Embassy made a considerable Mistake in confounding the River Can, with the great River Kiam, which comes from the Province of Junnan, and touches only the Northern Extremity of the Province of Kiamli, whereas the River Can divides it in two, running through it from South to North.

CHAP. VIII.

Of the great Industry of this Nation.

THE Magnificence, and great Number of Publick Works in China, is not only the Effect of vast Charges and Expences; but of the extraordinary Industry of the Nation. They do all manner of Mechanick Works with a far less number of Tools, and with more Ease than we do. For as in this Country here is not a foot of Land that lyes wast; so there is not any Man or Woman, young or old, lame, deaf or blind, that has not a way to get a Livelyhood, or that has not some Trade or Employment. The Chinese have a common Proverb, *Chūm qūe vū y vo*, In China there is nothing thrown away. How vile and useles a thing may appear to be, it has its Use and may turn to Profit. For example, in the City of Pekim only, there are above a Thousand Families, who have no other Trade to subsist on, but only by Selling of matches for Tinderboxes, and wicks for Candles. There are also as many that have nothing else to live upon, but by picking up in the Streets and among the Sweepings of Houses, Rags of Silk, Cotton and Linnen-Cloth; pieces of Paper, and other things, which they wash & make clean, and then Sell to others that make use of them in several Trades. Their Invention also for the carrying of Burthens is very curious; for they do not carry their Burthens by main Strength as we do, but by Policy, in this manner: They fasten the things

A.
which

which they are to carry, either with Cords or Hooks, or put them in Baskets or Hampers, and hang them afterwards at both ends of a flat piece of Wood made on purpose, which they take up upon their Shoulders equally pois'd, so that the Burthen weighs as much on the one side as on the other. Which Invention is a very great Convenience; it being most certain that Burthens equally pois'd, are much more easie to carry.

In all the Cities and Towns of the Empire, there are two Towers, the one call'd the *Drum-Tower*, and the other the *Bell-Tower*; which serve to tell the Hour of the Night. For the *Chineses* divide the Night into five parts longer or shorter, according as the Nights are longer or shorter, and as they are longer in Winter than in Summer. At the Beginning of the Night or first Watch, the Watchman strikes several stroaks upon the Drum, and the Bell answers him after the same manner. After that, during all the first Quarter, the Watchman gives one stroak upon the Drum, and another Watchman one rap upon the Bell with a wooden Hammer. And this they do all the first Quarter, observing the space of time that a Man may say his Creed between the stroak and rap together. When the second Quarter of the Night begins, then they give two stroaks, and two raps apiece at the same distance of time, till the beginning of the third Quarter, and then they give three stroaks and raps apiece. When the fourth Quarter begins, they give four; and when the fifth Quarter begins, five; and as soon as Day breaks they redouble their stroaks, as they do at the Beginning of the Night. So that let a man wake at any time of the Night, he shall know by the City Signal what Hour of the Night it is, unless the wind sit so as to hinder the sound.

At

At *Pekim* in the King's Palace, you may see Drums and Bells upon the high Towers, and in the City two other Towers with Drums and Bells. The City Drum is fifteen publick Cubits Diameter, as is that which I have mention'd in the first remark. The Palace Bell is as big as ever any that I saw in *Portugal*. But the sound of it is so loud, so clear and harmonious, that it rather seems to be a Musical Instrument than a Bell.

F. *Athanasius Kirker* in the second Chapter of his Sixteenth Book of *Musurgie*, or Art of Concords and Discords, assures us, that the Bell in the City of *Erfort* under the Elector of *Mayence*, is the biggest not only in *Europe*, but in all the World. Nevertheless we have seen with our own Eyes, and observ'd by the tryal which we made in the year 1667. that it is much less than that which the Fathers *John Adam*, and *Ferdinand Verbieft* got up with Engines, to the Astonishment of the whole Court, and plac'd in one of the Towers of which we have formerly spoken. Of the Truth of which a man may be easily convinc'd, that compares the Measures of the Bell of *Erfort* taken out of Father *Kirker's* Book, and those of the Bell at *Pekim*, compar'd by F. *Ferdinand Verbieft*, after this manner:

- | | |
|--|---|
| 1. The Bottom of the Bell of <i>Erfort</i> , is seven Chinese Cubits and $\frac{1}{16}$. | 1. The Diameter of the Bottom of the Bell of <i>Pekim</i> , is Twelve Cubits and $\frac{1}{16}$. |
| 2. The Thickness of the Bell of <i>Erfort</i> toward the Closure, is $\frac{2}{10}$ of a Cubit and $\frac{3}{4}$ of $\frac{1}{16}$. | 2. The Thickness of the Bell of <i>Pekim</i> toward the Closure, is $\frac{2}{10}$ of a Cubit. |

3. The

3. *The Inner Depth which F. Kirker calls Altitudinem inclusa Curvatura, is Eight Cubits and five Tenths $\frac{1}{2}$.*
4. *The weight of the Bell of Erfort, is Twenty five thousand four hundred Pound.*
3. *The Inner Depth of the Bell at Pekim, is Twelve Cubits.*
4. *The weight of the Bell of Pekim, is a Hundred and Twenty thousand Pound of Brass.*

This Bell is that which is appointed to give notice of the Watch or Hour of the Night in the City of *Pekim*, and I dare confidently averr, that there is not the like Bell in *Europe*, and in all probability it is the biggest in the World. When they strike upon it in the Night, the sound or terrible roaring rather which it makes, is so loud, so full, and so resounding, that after it has spread it self over all the City, it extends it self over the Walls into the Suburbs, and is heard a great way round about the neighbouring Country.

The Kings of *China*, together with this extraordinary Bell caus'd Seven others to be Cast, of which there are Five that still lye upon the Ground. But of those Five there is one that justly deserves to be admir'd, as being all over-cover'd with *Chinese* Characters, so fair, so neat, and so exact, that they do not look as if they had been cast, but written upon Paper by some judicious and excellent Writing-Master.

The *Chineses* have also found out, for the regulating and dividing the Quarters of the Night, an Invention becoming the wonderful Industry of that Nation. They beat to Powder a certain Wood, after they have peel'd and rasp'd it, of which they make a kind of Past, which they rowl into Ropes and Pastils of several Shapes. Some they make of

more

more costly Materials, as Saunders, Eagle, and other odoriferous Woods, about a fingers length, which the wealthy sort, and the Men of Learning burn in their Chambers. There are others of less value, one, two and three Cubits long, and about the bigness of a Goose Quill, which they burn before their Pagods or Idols. These they make the same use of as of Candles to light them from one place to another. They make these Ropes of powder'd Wood of an equal Circumference, by the means of Moulds made on purpose. Then they wind them round at the bottom, lessening the circle at the bottom till they come to be of a Conick figure, which enlarges it self at every Turn, to one, two and three hands breadth in Diameter, and sometimes more; and this lasts one, two and three days together, according to the bigness which they allow it. For we find some in their Temples that last ten, twenty or thirty days. These Weeks resemble a Fisher's Net, or a String wound about a Cone; which they hang up by the Middle, and light at the lower end, from whence the Fire winds slowly and insensibly, according to the windings of the string of powder'd Wood, upon which there are generally five marks to distinguish the five parts of the Watch, or Night. Which manner of measuring Time is so just and certain, that you shall never observe any considerable Mistake. The Learned Men, Travellers, and all Persons that would rise at a precise hour about Business, hang a little weight at the Mark, which shews the Hour when they design to rise, which when the Fire is come to that point, certainly falls into a Copper Basin, that is plac'd underneath, and wakes them with the noise of the fall. This Invention supplies the want of our *Larum Watches*, only with this difference, that this is so plain a thing

thing and so cheap, that one of these Inventions, which will last Four and twenty Hours, does not cost above Three pence; whereas Watches that consist of so many wheels and other devices, are so dear, that they are not to be purchas'd but by those that have store of Money.

Notes upon the Eighth Chapter.

A. P. 121. They fasten the things which are to be carried, &c.

THis Invention as it is describ'd, is altogether like to that which the Women in Holland (he might have said the Men in England) make use of to carry their Milk-Pails about the Streets, of which no question but that F. Magaillans was ignorant. But it is of no use in the world to carry a Burthen of one entire piece.

B. P. 123. The City Drum is fifteen City Cubits Diameter, &c.

I have observ'd in the first Note upon the second Chapter, that the Chinese Cubit was a Parisian Foot, as seven to eight. So that these fifteen Cubits amount to thirteen foot and $\frac{1}{4}$ of Paris. Which shews us, that this Drum is of a Prodigious bigness; seeing that by the Proportion of the Diameter to the Circumference, this Drum must be Forty one foot and a quarter, or near seven fathom in Compass.

C. P.

C. P. 123. F. Athanasius, Kircher, &c. affirms that the Bell of the City of Erfort, &c.

Father Kirker certainly had never heard of several Bells in Europe bigger than that of Erfort. For to go no farther than France, the Bell of Roan call'd George d' Amboise, weighs about Forty thousand weight, as the Inscription upon it declares. Those of Rhodéz, of St. John of Lyon, and the two which were cast for Nostre Dame in Paris, are almost as big as that of Roan. As certain it is, that F. Kirker had never heard of the Bells at Pe-kim, since he has acknowledg'd his Error in his China illustrata, after F. Gruber had sent him the Extract of a Letter from F. Ferdinand Verbieft, containing the Description of that Bell at Pe-kim, which F. Kirker has quoted and Printed in his China Illustrated. Neither had F. Magaillans ever seen this last Piece of F. Kirker.

As for the Bells of Pekim, F. Ferdinand Verbieft in his Letter, and F. Couplet in his Chronology tells us that they were cast about the year 1404. by the Order of the Emperor Chim su, otherwise Yum lo, the Uncle of Kien ven ti, & second Son of Hum vu, who expell'd the Western Tartars out of China, and founded the Royal Family Tai minga extirpated this last Age by the Eastern Tartars. This Emperor Chim su caus'd five of these Bells to be cast, every one of which weighs a Hundred and twenty thousand weight, and there is no question to be made, but that then they were the biggest in the World. But James Rutenfels in his Relation of Muscovie, which he wrote in Latin, affirms that there is one much bigger in the Palace of the Grand Duke at Moscow, which weighs Three hundred and twenty thousand Pound, and that it is of that Prodigious weight, that no Art of Man can raise it, nor hang it in the Tower call'd Yvan velichi, at the bottom of which it lyes upon pieces of Timber. Father

Father Rougemont tells us in his History, that F. Adam caus'd two of the Bells at Peking to be cran'd up into a Tower a Hundred and fifty Chinese Cubits, or One hundred thirty one Foot and $\frac{1}{2}$ high, by the help of Two hundred Workmen only, to the great Astonishment of the Chineses, who thought he must have employ'd as many Thousands: and that two years after he caus'd a third Bell to be cran'd up in the same manner, but with more Ease, though he employ'd no more than a Hundred and twenty young Men. F. Intorcetta observes in his Relation, that the Bells of China have no Clappers, only they make them sound by striking with a Hammer upon the outside of the Skirt.

CH A P. IX.

Of the Navigation of the Chineses.

Navigation is so common and so Universal in this Kingdom, that there is hardly any City or Town, especially in the Southern Provinces, that does not enjoy the benefit of some River, some Lake, some Canal, or some Navigable Arm of the Sea; insomuch that there are almost as many Inhabitants upon the Water as upon the dry Land. Which is a Sight no less pleasing then surprizing, when a Stranger comes to any Port in the Evening, to see one City of Vessels upon the Water, and another of Houses upon the Land. They that put off very early, or come too late, are forc'd to Sail or Row for several Hours together, between Vessels that lye not far from the Shoar on both sides. Moreover, there is such a Trade at some
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of these Ports, that it is half a days time, and sometimes more, before a Man can get clear of the Vessels that lye before the Town. Insomuch that a Man may say, there are two Empires in China, the one upon the Water, and the other upon the Land; and as many *Venice's* as there are Cities. For these Vessels serve instead of Houses to them that are the Masters of them. There they dress their Meat, there they are born, there they are bred, and there they dye; there they have their Dogs and their Catts; there they breed their Pigs, their Ducks, and their Geese. Their Vessels are some of good Burthen, others less. Some belong to the King, some to the *Mandarins*, some to the Merchants, and some to the People. Among the King's Barks, those which are call'd *So chuen*, are employ'd to carry the *Mandarins* to their several Governments, and to bring them back upon their Returns. These are made like our Caravels, but high, and so well Painted, especially the Cabin where the *Mandarin* lodges, that they resemble Buildings erected for some publick Solemnity, rather than ordinary *Hoy's*. Those that are call'd *Leam chuen*; that is to say, such as are appointed to carry Provisions from the Provinces to the Court, are about nine Thousand, nine Hundred, fourscore and nineteen. I have often been Inquisitive to know why they did not add one more to make up the number of ten Thousand; but all the Inquisition I could make was still to no purpose, till at length, after several years, and when I better understood the humour and customs of the Nation, I made a shrewd Conjecture at the Reason. The number of Ten Thousand is express'd by two *Chinese* Letters only, *Y*, and *Van*; which have nothing in them either of Great or Magnificent, either in Writing or Pronunciation, and by
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Consequence deserve not to be made use of to express the number of the Emperor's Barks. So that they have tak'n one out of ten Thousand, to render the number more Pompous and Majestick, and which was more proper to flatter their Vanity and Pride, by saying, nine Hundred fourscore and nineteen, as running most upon their ador'd number Nine. These Vessels are somewhat less then the former; Nevertheless they have their Fore-Castles and Quarter-Decks, and a Cabin or Hall in the middle, like those of the *Mandarins*. The third sort of the Emperor's Barks are call'd *Lum y chuen*, that is to say, the Vessels that bring the Emperor's Habits, his Peices of Silk and Tissue to the Court. Of these there are as many as there are days in the Year, or three hundred sixty five: For in regard the Emperor is stil'd the Sun of Heaven, there is nothing that appertains to him, to which the *Chineses* do not ascribe some relation to the Celestial Beings, as the Heavens, the Sun, the Moon, the Planets, and the Stars. Thus *Lum y*, signifies the Habits of the Dragon; for that the *Imprese* and Arms of the King of *China* are compos'd of Dragons, with five Clawes: and for that reason, his Habits and his Moveables, of necessity must be adorn'd with Dragons, either in Painting or Embroidery. So that when you say *Lum yen*, the Eyes of the Dragon, or *Lum y*, the habits of the Dragon, all the *Chineses* understand that you mean the Emperor's Eyes, or the Emperor's Garments; and so of the rest. Lastly there are other Vessels call'd *Lám chuen*, very light and small in Comparison of the others, and which are almost as broad as they are long. These are for the use of the Men of Learning, and other wealthy Persons and People of Quality, that go and come to and from the Court. They have belonging to them

them a fair Cabin, a Bed, a Table and Chairs, where you may sleep, eat, study, write, and receive Visits, with the same Convenience as if you were at home in your House. The Prow belongs to the Marriners and Watermen, and the Master of the Boat lives in the Poop with his Wife and Children, where also the Victuals are dress'd for him that hires the Bark. These last Vessels, with several others of several Forms, belong to particular Persons, and are almost Innumerable. And I my self in the Year 1656, by the Emperor's command, went by water from *Pe kim* to *Macao* upon the grand Canal and several other Rivers, for above six hundred Leagues, without going by Land but only one days Journey, to cross a Mountain which divides the Province of *Kiam si*, from that of *Quam tum*.

Certainly there is no Kingdom in the World so vast as this is, that enjoys the like advantage. Nevertheless what I am now going to relate, will seem to be yet more incredible; and indeed, I should hardly have believ'd it my self, had I not seen it my self. The fourth of *May*, in the year 1642. I departed from the City of *Ham cheu* Capital of the Province of *Che Kiam*, and the twenty eighth of *August* of the same year, I arriv'd at *Chim tu*, the Capital of the Province of *Su chuen*. During these four Months, I made four Hundred Leagues, all the way by Water, counting the windings and turnings of the Rivers; yet so that for a whole Month I sail'd upon two different Streams, tho during all the other three Months, I kept upon the grand River of *Kiam*, which is call'd the Son of the Sea. During this tedious Journey by Water, I met with every Day such vast quantities of Timber Trees tied one to another of all sorts of Wood, which if they were

fasten'd together, would make a Bridge of several days Journey. I fail'd by some of these that were fasten'd to the Shoar, above an hour, and sometimes for half a days swimming with the Stream. Now the most wealthy Merchants of *China* are they that trade in Salt and Wood, there being no other Commodities for which they have a more considerable Vent. This Wood therefore is cut down in the Mountains of the Province of *Szechuen*, upon the Frontiers of *China*, to the West: and after they have caus'd it to be carry'd to the Banks of the River *Kiam*, which about those Parts falls into this Empire, they Saw it into Boards, and with little Expence carry it into most parts of the Provinces, where they make a very great Profit by the Sale of it. The Breadth of these Trains of Timber is about ten Foot, and the Length either longer or shorter, according to the Merchant's Stock, but the longest are sometimes about half a League. They rise above the Water four or five Foot, and they are made after this manner. They take as much Wood as is requisite for the height or thickness of four or five Foot, and breadth of ten. Then they make holes at the Ends of the pieces of wood, through which they put wreaths of Reeds or twisted Oiers, to which they fasten other pieces of Wood, suffering the Float to fall down with the stream, till the whole Train be as long as they desire. All the parts of the Float being thus contriv'd, move and yield to the Water, as necessity requires, as plially as the Links of a Chain. Only upon the fore-part of the Float they set four or five Men with Oars or Poles to guide the Float, and make it swim where they please. Upon these Floats at such and such distances, they build little wooden Cottages, which they sell whole, as they are, at the several places where they stop

stop during their Journey. Here the Merchants sleep and shelter themselves, as in their Houses, dress their Meat and Eat it, and put their furniture and utensils therein. The same Merchants also bring from the Mountains and Forrests, where they cut their Wood, several sorts of Medicinal Herbs, Parrots, Monkeys, and other things, which they sell in the Cities and other places thro' which they pass, to other Merchants that vend them over all the Provinces of the Empire. Great Quantities of this Wood are brought to *Pekin*, though it be distant above seven hundred *Portuguese* Leagues from the Mountains where the Wood is cut down. And thus a Man may easily judge by what I say, that there is no Kingdom in the World that can compare with *China*, for the Benefit of going and trading by Water.

CHAP. X.

Of the great Plenty of all things in China.

MOST certain it is, that the two Fountains of Trade, are Navigation and Plenty, in a Kingdom stor'd with all sorts of Commodities. *China* enjoys both these Advantages to that degree that no Kingdom exceeds it. The great quantity of Gold which is found in all the Mountains is such, that instead of Coining it into Money, to buy Necessaries; it is itself a Commodity. Whence comes that Proverb among the *Chineses* so often repeated

at *Macao*, Money is the Blood, but Gold is Merchandize. As for Money, it is now above four thousand five hundred Years that this Empire has lasted; nor has their Covetousness of Money, nor their Industry to get it been less ancient. So that the quantity which the *Chineses* have rammas'd together, must needs be immense and incredible; so much the rather for that whatever enters once, is never carri'd out again, in regard the Laws so strictly forbid it. You shall rarely hear in *Europe* of Presents made of five Hundred or a Thousand Crowns, but in *China* it is a usual thing to make Presents, not only of a Thousand, but ten, twenty, thirty, forty thousand Crowns. And certain it is, that through the whole Empire, but more especially at Court, several Millions are expended in Presents and Entertainments, and that the same thing is there every day to be seen which was anciently said of *Rome*: all things are there put to sale. There is not any Employment of Governour of a City or Town, which does not cost the Person who is prefer'd to it, several Thousands of Crowns; sometimes twenty, sometimes thirty, and so proportionably for all other Offices great and small. To be a Viceroy or Governour of a Province, before a Man can have his Commission seal'd, will cost him twenty, thirty, forty, and sometimes threescore, sometimes seventy Thousand Crowns. And yet so far is the King from receiving a Farthing of this Money, that he knows nothing of the Abuse. Only the Grand Ministers of the Empire, the *Colao's*, or Counsellors of State, and the six Supream Tribunals of the Court, are they that privately sell all Offices and Employments, to the Vice-roys and great *Mandarins* of the Provinces. On the other side, they to satisfy their Avarice, and to reimburse themselves of the

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the Money laid out for their Preferments, extort Presents from the Presidents of Territories and Cities, who repay themselves upon the Governors of Towns and Burroughs, and they, or rather all together, make themselves whole again, and replenish their Purfes at the Expence of the Miserable People. So that it is a common Proverb in *China*, that the King unwittingly lets loose so many Hang-Men, Murderers, hungry Dogs and Wolves to ruin and devour the Poor People, when he Creates new *Mandarins* to Govern them. In short there is not any Vice-roy, Visitor of a Province, or any such like Officer, who at the end of Three years of his being employ'd, that does not return with Six or Seven hundred Thousand, and sometimes a Million of Crowns. From whence I draw one Conclusion, which to me seems undeniable, that if we consider the natural Inclination, and insatiable avarice of the *Chineses*, there is very little Money in *China*; but if we consider the Riches which She possesses within Her self, there is not any Kingdom that may compare with it.

There is in *China* a vast Quantity of Copper, Iron, Tin, and all other sorts of Metals; especially Copper and Lattin, of which they make their Great Guns, an infinite number of Idols and Statues, and several sorts of Dishes and Cups of various forms, and of a Price and value extraordinary. There are some of these Vessels, which either for their Antiquity, or because they were made in such a King's Reign, or by such a Workman, tho' otherwise very ordinary and clownish, are valu'd at several Hundreds of Crowns, nay sometimes a Thousand and more. And indeed the City of *Macao* affords us an evident proof of the great plenty of these Mettals. For that in that one City there are cast such numbers of great Guns to be ad-

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mir'd for their goodness, their bigness, and their Workmanship, which not only serve for the use of that City, but to supply several places in the *Indies*, and even *Portugal* it self. Moreover, a Man may judge of the Great Plenty of Copper and Tin in *China*, by the great quantity of Copper and Tin Money that is made over all the Empire. These pieces of Money have square holes in the Middle, and so are threaded upon Strings, which contain every one a Thousand Deniers. And generally you exchange a String of a Thousand Deniers for one Crown, or *Chinese* Tael; and this exchange is made in Banks and publick places appointed for the same purpose.

By the way we are here to take notice, that there is not any Memorial extant in *China*, neither do we meet with any Record in their Histories or any other of their Books, that ever they made use of Paper-Money in that Kingdom, as *M. Polo* tells us in his second Book, Chapter eighteenth. But in regard that *M. Polo* is an Author of good Reputation, I will here unfold the Reason that made him commit that mistake. The Copper Money of *China* is round, and generally about the bigness of a *Portuguese* Real and a half. It has Letters stamp'd upon it, which on the one side declare the Name of the Reigning Prince; on the other, the Name of the Tribunal that caus'd it to be Coin'd. The Pieces of Gold and Silver are not Coin'd, but cast into Lingots in the form of a small Boat, which at *Macao* are call'd *Paes*, or Loaves of Gold or Silver. Both the one and the other are of a different value. The Loaves of Gold are of the value of one, two, ten, and twenty Crowns. Those of Silver, of the value of half a Crown, one Crown, Ten, Twenty, Fifty, and sometimes a Hundred, and three Hundred Crowns.

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These they cut with Steel Scizars, which the people carry about them for that purpose, and divide them into pieces, bigger or lesser, according to the value of the purchas'd Commodity. This being granted, you are to take notice, that the first and fifteenth day of every Month, and at all times that the *Chineses* carry their Dead to Enterrment, they burn a great quantity of Money and Loaves made of Pastboard, cover'd over with Leaf-Tin, and gilded over with Leaf-Gold, Varnish'd with Yellow. Now these Pastboard Figures are so like the real Tin Money, and Loaves of Gold and Silver, that Foreigners who are not well instructed in the Customes and Superstitions of this Nation, may easily be deceiv'd. So much the rather, because they see in the Streets and *Piazza's* at every turn, Men laden, & Shops full of this Counterfeit Money. Now the *Chineses* burn them, because they believe the Ashes turn to Copper Money, and Loaves of Gold and Silver, which their deceas'd Parents make use of in the other World to hire Houses, and to buy Cloaths and Victuals, and to purchase the Favour of the King of Hell, his Ministers and his Executioners; to the end they may use them with less severity, and be more remiss in their torments; as also to oblige them not to delay, but rather to hasten the time of their Transmigration or *Metempsychosis*, by translating their Souls not into the Bodies of Beasts, but into the Bodies of Men considerable for their Learning, their Honors, and their Wealth; such is the extraordinary ignorance and blindness of these Infidels. We are also farther to observe, that Anciently, when the Kings of *China* wanted Money, they gave to the *Mandarins* and Souldiers in part of their Pay, certain Tickets sign'd and seal'd with the King's Seal. Which Tickets were made

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of Past-board, about the bigness of half a sheet of Paper, with their Price or Value written upon them. Thus when any Person was to receive a Hundred Crowns, they paid him Fifty in ready Money and the other Fifty in these sort of Tickets: which are call'd *Chao*, whence the word *Chao fu* is deriv'd. But because the People scrupl'd to receive these Billets instead of Money, the King order'd that an Employment should be given to him that should take up these Billets and bring a Hundred back into the Royal Treasury; and a more considerable Employment to him that should bring in a Thousand, and so proportionably for a greater Number. Which as it was a great advantage to the King, so was it no less gainful to the wealthier sort, for that they got Employments, which they could never have obtain'd but by that means; & wherein that Nation places their chiefest glory and felicity. However this expedient could not satisfy the Generality, who were unwilling and grumbld to part with their Commodities and Provisions for a piece of Past-board; which was the occasion of many Quarrels and Disputes; so that at last the Court was oblig'd to suppress these Billets, to avoid those Inconveniences, and many others, which they every day foresaw. So that after some few Ages, those Pastboards were no longer in use. However, there is no question to be made, but that these were the Reasons that induc'd *M. Polo* to assert in several Parts of his History, that the *Chineses* made use of Pastboard or Paper Money.

The white Silk and Wax of *China*, are things that are worthy to be taken notice of. The first is the best in the World; and the second is not only the best, but that which is singular, and no where else to be found but in this Kingdom. All
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Men know the great plenty and goodness of the Silk which is made over all *China*. The Ancients had the Knowledge of it, in regard they call *China* the Kingdom of Silk; and the Moderns know it by Experience, in regard that many Nations both of *Asia* and *Europe* load out several Caravans, and great Numbers of Ships, with *Chinese* Silk, both wrought and raw. And this same vast Plenty of Silk appears yet more, by the incredible Number of Silk Stuffs both plain and intermix'd with Gold and Silver, which are worn over all the Kingdom. The petty Kings, the Princes, the Grandees and their Servants, the Eunuchs, the *Mandarins*, the Men of Learning, the wealthy Burgesses, also all the Women, and a fourth part of the Men, wear Silk Garments, as well upper as undermost. Nay, it is so common at Court, that the very Footmen that run by their Masters Horses, are clad in Sattin and Damask. But lastly, a man may be convinc'd of this inexhaustible Plenty of Silk, by the Three hundred sixty five Barks of which we have already spoken, which the Provinces of *Nam kin* and *Che kiam* alone, send every year to the Court, laden not only with Pieces of Tissue, Damask, Sattins and Velvets of different Shapes and Colours, but rich and costly Garments for the King, the Queen, the Princes their Children, and all the Ladies of the Court. To which we may add the Hundreds of thousand Pounds of raw and wrought Silk, which the other Provinces pay by way of Tribute to the King; of which I shall presently give an Accompt. So that of necessity *China* must have an undrainable plenty of Silk, since the Tribute which it pays is so great.

The Wax is the most beautiful, the clearest & the whitest, that ever was seen; and tho it be not so common as Bees-wax in *Europe*; however there

there is enough to serve the King, and all that belong to the Palace; for the Grandees, the Lords, and all the Mandarins that are in actual Employment, for all the Learned and rich People. It is found in several of the Provinces, but in greatest Abundance in the Province of *Hu quàm*, and the most excellent for whiteness and Beauty. It comes from certain Trees, which in the Province of *Xan tūm* are but small, but in that of *Hu quàm* are as large as the Pagod Trees in the *East Indies*, or the Chestnut Trees in *Europe*: however it does not sweat out of the Tree, like Rosin out of the Pine Tree, but is produc'd by a particular Industry of Nature. There is in these Provinces a small Animal no bigger than a Flea, but so restless, so active and vigorous, so quick at biting and penetrating, that it pierces with an extraordinary swiftness, not only the Skins of Men and Beasts, but the Branches and Bodies of Trees. The most esteem'd are those of the Province of *Xan tūm*, where the Inhabitants pick the Eggs of these Animals out of the Trees, and hoard them up. These Eggs in the Spring turn to little Worms, with which they fill the hollows of large Canes, and carry them into the Province of *Hu quàm* to sell. At the beginning of the Spring they lay these Worms at the roots of the Trees; where they are no sooner lay'd, but with an incredible swiftness they run up the Bodies of the Trees, and take possession of the Branches and Boughs as it were by a kind of natural Instinct; where being always in motion with a wonderful Activity, they bite, pierce, and penetrate to the very pith, which by a peculiar property that God has given them, they prepare, purifie and turn to Wax as white as Snow. Afterwards they thrust it up through the holes which they have made to the Superficies, where by means of the Wind and the

the Cold, it congeals and hangs like so many drops or Ilicks. And then the Owners of the Trees come and gather it, and make it into Cakes like our Cakes of Wax, and then Sell it all over the Kingdom.

'Tis true that there is not in any part of this Empire any Woollen Cloth comparable to the Cloth which we make use of in *Europe*; nevertheless there are several sorts of Serges, and those very fine, and very costly, of an Albie or Cinnamon Colour, which are worn by Old People and Persons of Quality in the Winter. The Country People, and Meaner sort, make their Garments of Cotton Cloth, of which there is such an extraordinary plenty, and of so many several Colours, that it is scarce possible to express it. But much more impossible to express the Value, Richness, Beauty, Plenty, and Variety of the Furrs in this Nation, which are worn in all the Northern Provinces, especially at the Court at *Pe-kin*. I shall only make this Observation, for the better confirmation of the Truth of what I say, that when the King appears publicly in his Royal Room of State, which he does Four Times in a Month, the Four Thousand *Mandarins* that come to pay him their Homages, are all cover'd from Head to Foot with Sables of an extraordinary Value. The Women also are Clad with the same sort; and the *Chineses* not only Line their Buskins and their Bonnets, but Face the Saddles of their Horses with several sorts of Furrs; nay, they Line their Seats, their Chairs, and the inside of their Tents with Furrs. Among the Common People, the more Wealthy sort, wear Lambskins; the Poorer sort wrap themselves in Sheepskins. So that in the Winter time there is not any Person that is not dress'd up in the Skins, and Furrs of several Creatures; as Sables, Martins, Foxes, Wolves, Leopards, and several others, of which

which I do not know the Names in *Portuguese* : and some of these Skins are so high-priz'd, that a Garnient will cost a Hundred, Three Hundred, and Four Hundred Crowns.

As for Flesh, Fish, Fruit, and other Provisions, it is enough to say, that they have all which we have in *Europe*, and many more Varieties that we have not ; the Cheapness of which sufficiently demonstrates their Plenty. Now as the *Chinese* Language is very Laconick and short, so is their Writing, which is the reason that they express all these things with Six Letters or Syllables. The Two first are, *ü co*, which signifie, that there are Five Principal sorts of Grain ; Rice, Wheat, Oats, Millet, Pease, and Beans. The other Two are *Lo trio*, signifying that there are Six sorts of the Flesh of Tame Animals; Horses, Cows, Pork, Dogs, Mules, and Goats. The Two last, *Pe quo*, signifie that there are a Hundred sorts of Fruits; as Pears, Apples, Peaches, Grapes, Oranges, Walnuts, Chestnuts, Pomegranates, Citrons, and several other sorts, which we have also in *Europe*, except Three, which we have not. The first of the Three is call'd *Sü shü*, and at *Macao* Figs of *China*, not that they resemble Figs in shape, but because the Taste of Figs is somewhat like to the Taste of this Fruit, which is so Delicious, that it may well be call'd a Lump of Sugar. The largest and the best are about the bigness of a Quince, but somewhat flatter, or a little more seemingly crush'd. The Colour of it is a lively deep Yellow, truly resembling the true Golden Apple. The second sort is call'd *Li chi*, and the third *Lum yen*, and at *Macao*, *Lichia*, and *Longans*. These two Fruits, whether Eaten newly gather'd, or dry'd, are of a most Exquisite Taste. It may be objected perhaps, that in lieu of these we have Quinces, Medlers

Medlers, and Services : but beside that those Fruits are also to be met with in the Province of *Xan si*, there is no comparison between the Taste of the one and the other, especially the Two latter; which are not to be Eaten neither, but when they are Rotten.

All manner of Game is also there so plentiful, that during the Three Months of Winter, you shall see in several places appointed for the sport of Hunting, several Nets of one or two Musket Shot in length, spread forth upon Tacks, and heaps of several sorts of Land and Water Fowl, harden'd and set upon their Legs, B and as it were Embalm'd from Corruption by the Vehemency of the Cold. Among the rest of their Game, there are to be seen wild Bears of three sorts, which the *Chineses* call *Gin hium*, or Men-Bears; *Ken Hium*, or Dog-Bears, and *Chiu Hium*, or Pig-Bears; because of their several Resemblances, especially in the Head and Paws. The Paws of Bears well boyl'd, are highly esteem'd in the Banquets of the *Chineses*, and their Fat is a great Entertainment for the *Tartars*, who eat it raw, temper'd with Honey. Nevertheless these Bears are very rare, and consequently very dear. But there are such vast Numbers of all other sorts of Creatures, as Deer of several Kinds, wild Boars, Ellands, Hares, Conies, wild Cats and Rats, Geese, Ducks, all manner of Wood Fowl, Partridges, Quails of different sorts and shapes, which we have not in *Europe*, and all so cheap, that I could never have believ'd it, had I not been convinc'd by my own Experience for Two and twenty years together that I liv'd at Court.

Notes upon the Tenth Chapter.

A. P. 139. The Wax is the fairest, &c.

Other Relations speak of this Wax produc'd out of Trees, but not with so many curious Circumstances. Father Trigaut says, that the flame of it is very clear, and that it is whiter and not so unctuous as ordinary Wax. Another Author writes that it is Transparent, and that you may see the Week through it. Father Trigaut says moreover, That the Chineses make another sort of very white Wax drawn from a Tree, but that it does not give so clear a Light as the first. Another Relation gives this Description of the Tree and the Fruit of it.

There is in the Province of To Kien, a fair Tree, large and well tufted with Boughs call'd Kuei Xu, which grows by the River side. In December it produces a Fruit of a dark Green colour, as big as a Hazel Nut; the green Peel of which dries up of it self, and sheds off by degrees, and then appears a certain Substance as white as Snow, like to Suet exactly try'd. This the People gather at the End of December, or Beginning of January; afterwards they melt it, and make Candles of it, which are like to white Wax, and yield no ill smell. They make use of these Candles all the Year, tho they last much longer in the Summer than in the Winter, and cost not above Fourteen pence the Pound. Out of the Dregs and Lees of this Fruit, they press out an Oyl which serves for Lamps. This Fruit is very Extraordinary, and shews us how Heaven has favour'd China above other Countries.

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B. P. 143. Fix'd upon their Legs, and as it were Embalm'd from Corruption by the vehemency of the Cold, &c.

This by no means ought to be look'd upon as a thing incredible; since it is the ordinary Effect of Cold. All the Spanish Histories report, That in the Voyage that Diego d' Almagro made to the Country of Chili, several of his Men crossing the high Mountains of Andes, growing numm and stiff with cold, were frozen to Death either upon their Horses backs, or standing upon their legs and leaning against the Rocks. In which Postures they were found a long time after without any Corruption. The Relation also of Muscovy, which I have already quoted once before, tells us that there is, every Winter, a great quantity of Sturgeon of Astracan sold in the Market at Mosco, stiffen'd and preserv'd sweet and wholesom by the vehemency of the Cold; as also whole heaps of other Fish cover'd over with Snow.

CHAP. XI.

Of the Nobility of the Empire.

IF this word Nobility be tak'n in general for the Nobility of the Kingdom it self, which is no more then an Illustrious Grandeur, that has continu'd all along for several Ages; since it began not above Two hundred years after the Flood; and has flourish'd ever since to this present time, for about Four thousand five hundred thirty two years; certain it is, that never any Empire was ever more

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Illustrious than that of *China*. But if we restrain the Signification of the word to the Nobility only of particular Families, we must confess, that there are very few noble Descents in the Kingdom, for the following Reason. For all the Great Lords, which are as it were so many Petty Kings, Dukes, Marquisses, Counts, &c. never last any longer than the Reigning Family; with which they perish all together. Because the Family which is advanc'd in the room of the t'other puts them all to Death, as we have seen by Experience in our Time. For this reason it is that the most Noble House that ever was in this Empire, is the Family of *Chen*, which has lasted Eight hundred seventy five years; and expir'd about Two thousand two hundred years ago. No Family since that, having been able to attain to a Continuance of Three hundred years.

However what we have hitherto said, extends it self only to that Nobility, which is acquir'd by Arms. For as to that which has been acquir'd by Employments of the long Robe, the continuance of it is very inconsiderable. And therefore tho a Man should be *Xam xu*, which is the first Dignity, in the Supream Tribunals of the Court, or *Co laò*, that is to say, Prime Minister of State, which is the Highest degree of Honour and Riches, to which Fortune can raise a Subject in this Empire, generally his Grandchild shall be reduc'd to great Poverty, and shall be constrain'd to follow Merchandize, or to trade by Retail, or to be an ordinary Man of Letters, as his Great Grandfather was before him. In short there was never any Descent of the Gown-men, that ever lasted so long as the Reigning Family. I was acquainted, under the Family that reign'd before the Conquest of the *Tartars*, with several Petty Kings, Dukes, and other great Lords, who because they were of the Blood Royal, or descended

ded from Valiant Captains, who had been assisting in the Conquest of the Empire, claim'd a Nobility as ancient as the Royal Family, and which expir'd as unfortunately with it: but I never saw or heard of any Family of the Gown-men that ever lasted so long. However that which is but a usual Misfortune which attends the latter, is an Effect of the Cruelty of their Enemies in regard of the first; of which there are several, which had they not been destroy'd by Massacres, might have continu'd their Lustre and Grandeur as long as the Empire it self. And yet there is still one Family remaining, which not only has preserv'd its Luster, but is honour'd at present by the Kings, the Grantees and People with equal Veneration, and has flourish'd for above these Twenty Ages: so that it may be truly said to be the most Ancient Family in the Universe. This is the House of that famous *Confucius*, who was born under the Third Imperial Family call'd *Chen*, Five hundred and fifty one years before the Birth of Christ; and so his Family may be said to have lasted Two thousand two hundred and nineteen years, reck'ning to this present year 1668. The Ancient Kings gave to his Descendants the Title of *Que cum*, which is the same with that of Duke or Count. And this Family claims to it's self a kind of Sovereignty, & an Exemption from Paying Tribute in the Province of *Xan tum*, and the City of *Kio fen*, where *Cum fu ci us* was Born, without ever having been molested, or having suffer'd any Alteration, tho the Empire and the Reigning Houses have been several times ranvers'd. The *Chineses* also bestow upon this Philosopher Names and Titles very Honourable, of which the Chiefest are, *Cum su*, *Cum fu su*, and *Xim gin*. The two first signifie *Doctor* or *Master*, as we say *Doctor* or *Master Scotus*. The third signifies a *Holy Man*. For that when they

say, *The Saint*, by way of Excellency, they mean *Cum fu ci us*, which among the *Chineses*, signifies a Person of extraordinary and heroick Wisdom. For this Nation has so high a Veneration for that Philosopher, that altho they do not Worship him as one of their Deities, yet they honour him with more Ceremonies than their Idols or Pagods; tho they cannot endure to hear him call'd their Idol or Pagod; but on the other side, would take it for a very great affront. I could add several other things, which that Nation affirms of this Philosopher, who in reality was a Learned Person, and endow'd with several Natural Vertues. It shall therefore suffice to say, that they liberally bestow upon him now he is dead, that Affection, that Veneration, and those Titles of Honour, which he could never obtain while he liv'd: and therefore it is that they call him *Su nam*, that is to say, a King without Command, without a Scepter, without a Crown and Jewels; only Naked, and without Luster. By which they would have us to understand, that he was furnish'd with all the qualities and vertues requisite to have made him a King or an Emperor; but that Destiny and Heaven were not so favourable to him.

CHAP. XII.

CHAP. XII.

*Of the wonderfull Government of this Empire;
of the Distinctions between the Mandarins,
and of the Council of State.*

IF *China* be to be valu'd and admir'd for those things which we have already related, it merits certainly a far greater reputation for the excellency of its Government. But before we proceed any farther upon that Subject, it will be necessary to unfold what the learned say of their Kings, and the form of their Government. Among all the Three Laws which are observ'd in this Empire, that which they call the Law of the *Learned*, is the principal and most ancient. The chief end of it is the good Government of the Kingdom, upon which they have compos'd so many Treatises and Commentaries that it is a thing to be admir'd. Anciently *Cum fu sius* wrote a Tractate upon this Subject, which he entitl'd *Chum Yum*, that is to say, *The Golden Mediocrity*, wherein he teaches, that a vertuous Prince ought to have nine Qualities, or to doe nine things. First of all to accomplish and govern himself well, to the end he may shew himself a Guide and example to all his Subjects. Secondly, to honour and cherish men of Learning and Vertue, and frequently to converse with and consult them upon the affairs of his Empire. Thirdly, to love his Uncles, his Cousins, and all the rest of the Princes of the Blood; to grant them those favours and rewards which they deserve, and to let them see that he respects and values them, and

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prefers them before all other persons within his Dominions. Fourthly, to be respectfull and courteous to all his Nobility which are not of the Blood Royal, advancing them to wealth and honour, that all the world may see how much he values and considers them above the common sort. Fifthly, to incorporate himself, as I may so say, with the rest of his Subjects, to equalize and unite his heart to theirs, and to regard and esteem them as his own proper substance and Person. Sixthly, to love his people with a true affection, to rejoyce in their welfare and their joy, and to be afflicted at their calamity and sadness; so that the meanest person in his Kingdom may be fully perswaded that the King loves him as one of his Children. Seventhly, to invite to his Court all sorts of Workmen and Artists, for the quick dispatch of all publick and private business. Eighthly, to care and treat with all imaginable civility and liberality all Foreign Embassadors, letting them see in deeds as well as words the effects of a Royal and Generous Soul, and taking such order, that upon their departure they may return into their Countrey with all security and satisfaction. Ninthly, to cherish and embrace all the Lords of the Empire, and to treat them in such a manner, that they may be so far from admitting the least thought of Revolt to slide into their hearts, as rather to be the Bulwarks and Fortresses of his Kingdom. These were the Nine Rules or Maxims of *Cum fa*. What follows is the Exposition of a Commentatour.

If the King, says he, puts in practice these nine Rules he may immortallize his Reign, and not onely acquire great Renown, but attain the end for which Heaven has advanc'd him to so high a degree

degree of Dignity. For if a Prince govern himself well, at the same time he shall also obtain that sovereign perfection and universal vertue of *Golden Mediocrity*. He shall be a chrystal mirror wherein his Subjects may behold themselves, and a living Rule and enliven'd Model for them to imitate. If he esteem and honour men of Learning and Vertue, with equal complacency they will discover to him the method and maxims of good Government. He will every day become more and more enlighten'd, and acquire Prudence, Judgment, Experience and Knowledge how to govern himself and his people; and he will find himself from moment to moment less uncertain and less entangled in the conduct of affairs both of his House and Kingdom. If he love his Uncles, Brothers, and the rest of his Kindred, they will live together with him and serve him with concord and satisfaction. If he favour and cherish his Grandees, they will be faithfull and diligent, they will serve him as Instruments to increase his power; they will act sincerely and justly in all affairs of importance. In a word, they will be a help and assistance to him in all things; nor shall he ever be expos'd, while he makes use of their counsel, to be without a Guide, and hazard his Dominion by the rash errors of his Government. If he consider his Subjects as his own members they will do their utmost to serve him, with all the marks of entire fidelity, in return of their Prince's esteem and favour. If he love his people as his Children, he will fill their hearts with joy and affection, while they on the other side prostrate themselves at his feet entan'd with love and veneration for their King, their Parent and their Master. If he invite to his Court Artificers and Artists of all sorts, they will make it their business

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to settle or improve Commerce, Agriculture, and all such Trades and Arts to which they have been bred. Thus the Kingdom will be enrich'd, and by that means the people, the whole Empire and the King himself will live in plenty, and enjoy an abounding and durable peace. If he be courteous and liberal to Embassadors and other Foreigners, the fame of his Vertues will spread it self to all parts of the Earth and distant Nations will glory to be under his subjection. If he cherish in his bosom the great Lords of his Kingdom, he will excite them to all the heroick and illustrious actions of which their Quality and Nobility renders them capable; and all with a respectfull awe and ardent affection for their Prince will embrace virtue, and be Guards to the Emperour, and Bulwarks to the Empire. These are the Reflexions of the Commentator upon the Nine Rules of good Government. I translated them out of *Chinese* into *Portuguese*, to the end that by this Essay, men might be able to judge of their Sentiments upon this Subject, and the Reader more clearly understand the rest that follows.

The *Mandarins* of the whole Kingdome are distinguished into nine Orders, and every Order is divided into two Degrees. For example: It is said, such a one is a *Mandarin* of the second degree of the first, second or third Order; or else, he is a *Mandarin* of the first degree, of the first, second or third Order. This Division signifies no more, than onely the particular Titles which the King gives them without any respect to their Employments. For though usually the *Mandarins* are of an Order Superiour or Inferiour according to the Dignity of their Employments, nevertheless that is no general Rule; because sometimes it happens that

that to recompence the merits of a person whose Office has been usually enjoy'd by a *Mandarin* of the inferiour Order, the King may give him the Title of a *Mandarin* of the first or second Order. And on the other side, to punish a person whose Office belongs to the superiour *Mandarins*, he debases him to the title of *Mandarin* of the inferiour Orders. And the knowledge, distinction and subordination of these Orders is so perfect and exact, the veneration and submission of the latter toward the former is so great, and lastly the sovereign power of the Prince over the one and the other so absolute, that I never met with any thing that could compare with it among all the searches I have made into any of our Governments whether Temporal or Ecclesiastical.

The *Mandarins* of the first Order, are Counsellors of the King's Council of State, which is the greatest Honour and the highest Dignity to which a Learned man can arrive in this Empire. They have several Names and several Titles both ancient and modern annexed to their Offices, of which the most common are *Nui Co*, *Co Lao*, *Cai Siam*, *Siam Cam*, *Siam Que*; yet all these with little difference signify no more than Assistants, Judges Lateral, and supream Counsellors to the King. There are also several Halls in the King's Palace, magnificent as well for their Architecture, as for their Spaciousness and Furniture; which are distinguished into inferiour or superiour according to the business therein transacted. For when the King would bestow any great favour upon some one of his Counsellors, he gives him the name of one of those Halls, as *Chum chie tien*, that is to say, *Supream Royal Hall of the Middle*, and then he adds this new Title to his usual Name. The King also

gives them other Titles by which they acquire an extraordinary fame and honour, when they merit those Titles by any glorious Action; as *Que chu*, which signifies the Pillar that supports the Empire.

Of these Counsellors there is no determin'd number, being sometimes more sometimes fewer, as it pleases the Emperour, who chooses them at his own pleasure out of the *Mandarins* of other Tribunals. Nevertheless there is always one, call'd *Xen Sian* who is their President, and as it were the Emperour's prime Minister and favourite. The Tribunal of these Counsellors as it is the highest of all that belongs to the Empire, so it is also plac'd in the King's Palace on the left hand of the supreme Royal Hall, where the King gives Audience and receives the Homages of the *Mandarins* when he goes abroad. And here we must observe by the way that among the *Chinese*, the left hand is the place of Honour. This Tribunal is call'd *Nui Yuen*, or the Tribunal within the King's Palace. It is compos'd of three Orders of *Mandarins*: The first, are the King's Counsellors, of whom we have already spoken. These are to view, examin and judge of all the Memorials which the six chief Tribunals, of which more in due place, present to the King, upon all important affairs of the Empire, whether they relate to Peace or War, or whether to Causes Civil or Criminal. When they have determin'd them, they communicate their judgments to the King in a very short Extract, who either ratifies or cancels them as he pleases; and then overlooking the Memorials at large himself, gives his own decision, as he thinks the Cause deserves.

They that compose the second Classis, are as it were Assistants and Assessors to the King's Coun-

sellors,

sellors, and are very powerfull and much dreaded and respected. They are usually of the second or third Order of *Mandarins*, and are many times prefer'd to be Counsellors to the King, Viceroys of Provinces, and to the principal Offices of the six supreme Tribunals. Their usual Title is *Ta hion su*, or the Learned in great knowledge. This Title is also given to the King's Counsellors; besides which, the King also confers other very honourable Titles upon the *Mandarins* of these two Classes, according to their deserts; as *Tai cu Tai*, or chief Governour of the Prince Heir of the Crown. *Tai cu Tai su*, Grand Master to the same Prince; *Ho tien ta trion su*, Chief Letter'd of the Hall of Concord, and the like.

The *Mandarins* of the third Classis of this Tribunal are call'd *Chum xu co*, that is to say, the Classis or School of the *Mandarins*. Their business it is to write or cause to be written out the Affairs of this Tribunal; and the King gives them Titles answerable to the Place and Halls where they exercise their Functions. They are usually of the fourth, fifth or sixth Order of the *Mandarins*. But they are much more dreaded than those of the two preceding Classes, for that upon them solely it is, that the good or ill success of Affairs in a great measure depends; for that by altering, adding or leaving out a Letter they may cause either the gaining or losing of a Suit. Insomuch that many times through their wilfull mistakes the most innocent lose their Estates, their Reputation and their Lives. So great a power has Corruption and Avarice over that Nation; and such an Energy of Expression and Nicety of Equivocal Interpretation lies in the *Chinese* Letters. Moreover, besides these three Classes there belongs to this Tribunal

an infinite number of Scriveners, Proctors, Revisers and other Officers.

CH A P. XIII.

Of the eleven Supream Tribunals, or of the six Tribunals of the Mandarins for Letters, and the five Tribunals of the Mandarins for Military Affairs.

BESIDES the Supream Tribunal, of which we have spoken in the foregoing Chapter, there are yet eleven Chief Tribunals more, between which the King of China two thousand years before the coming of CHRIST, shar'd all the affairs of the Empire, and which remain to this present day. That is to say, six of Learned Mandarins, which they call *Lo pu*; and five of Military Mandarins, that are call'd *ü fu*, and of which we shall speak hereafter. The first of the six Tribunals of the Learned is call'd *Li pu*, whose business it is to take care of all the Mandarins of the Empire, and has power to confer or deprive them of their Employments. The second, *Hu pu*, has the Superintendence over all the Impositions and Revenues of the King. The third *Li pu*, has the management and ordering of all the Rites and Ceremonies. The fourth *Ping pu*, takes care of all the Arms, Captains and Souldiers throughout the whole Empire. The fifth *Hsin pu*, takes cognizance of all Crimes, and the punishments of all Offenders in the Kingdom. The sixth *Cum pu*, has the overseeing of all the King's Works and Buildings. These six Tri-

bunals

bunals have a Jurisdiction over almost all those that belong to the Court, but are absolute over all in the Provinces, by whom they are dreaded and obey'd, though at never so great a distance, as if they were under their Eye. But in regard their power is so large and of so great an Extent, for fear lest any one among them should make use of his authority to raise Sedition, and lay hold of any opportunity to revolt; their Employments are regulated in such a manner, that there is not one of these Tribunals that can determin the business with which they are intrusted, without the interposition and approbation of the rest, as we see every day, and have found true by wofull experience in the time of our Persecution, during which, we were sent to all these Tribunals for the determination of several circumstances. In the Palaces belonging to every one of these six Tribunals, there is always a Hall and an Apartment for one Mandarin call'd *Co li*, or Overseer, who examines either publicly or privately all that is done in his Tribunal; and if he finds any disorder, or any injustice, he presently gives notice thereof to the King. Which Mandarin is neither subject nor superiour to his Tribunal, but only an Overseer or Controller as we have said before.

The Chief Presidents of these six Tribunals, by reason of their Office are of the first degree of the second Order of Mandarins. They are called *Xam xu*: for example: *Li pu Xam xu*, that is, Chief President of the Tribunal of Ceremonies. *Ha pu Xam xu*, Chief President of the Tribunal of the King's Revenue. Every one of these Presidents has two Assessors, of which the first is called *Tjo xi lam*, or President of the Left Hand. The other *Xeu xi lam*, or President of the Right Hand. Which Assessors

Assessors are of the first degree of the second Order. All these three Presidents have several other Titles beside; for example; the first is call'd *Ta tam*, the great or first Hall; the second, the Hall on the Left Hand; the third, the Hall on the Right Hand.

These Six Tribunals are planted according to their rank close by the King's Palace, on the east side, in large magnificent square Structures, the sides of which are every way a musquet shot and a half in length. These Structures have every one three divisions of Doors, Courts and Apartments. The first President possesses that in the middle; which begins at the Street, with a Portal that has three doors, and runs along through other doors, portals and courts, beautified with portico's, and galleries supported by fair pillars, till you come to a spacious hall, where the first President sits with his Assessors, and many other *Mandarins*, who have their particular titles, but are generally called *Mandarins* of the great Hall. Beyond this Hall there is another Court, and beyond that another lesser Hall, where the first President withdraws with his Assessors, when he is to examine any private business, or any affairs of extraordinary moment. On both sides, and beyond this Hall, there are several Chambers and other Halls. The Chambers are for the use of the President, his Assessors and the rest of the *Mandarins* to take their repose, and to eat their Meat, which the King gives them, to the end, that having no occasion to go to their own Houses, they may spend the more time in the dispatch of Business. The Halls are for the Pronotaries and Clerks, and other inferior Officers. The two other Divisions of Rooms and Courts one within another,

another, belong to the inferior Tribunals, which are subordinate to the Supreme Tribunal, for which the Palace was design'd. These petty Tribunals are more or less numerous, according to the business that comes under their cognizance, as we shall shew in due time.

The manner of proceeding in these six Tribunals is this. When a man has any business, he sets it down in a paper of such a form and largeness as the custom allows. Then he goes to the Palace of the Tribunal, and beats upon a Drum which he finds at the second Gate, and then falling upon his knees, he raises his Petition with both his hands as high as his head, at what time the Officer appointed for that employment, takes his Paper from him. He, carries it to the *Mandarins* of the great Hall, who gives it to the first President, or in his absence, to his Assessors, who having read it, either admit or reject it. If they do not admit it, they send the Petitioner his Paper again, and many times order him to be soundly whipt, for troubling the Court with a causeless Suit, or for any other sufficient reasons of their dislike. If the Paper be admitted, the first President sends it to the inferior Tribunal, to whom this sort of Business belongs, to examine the cause, and give their opinions. After this Tribunal has examined the matter, and given their judgment, they send it back to the Chief President, who then gives Sentence, either adding, moderating, or confirming without any alteration the sentence of the lower Court. If the business be of great concernment, he orders the same Tribunal to draw up the case in writing, which having read together with his Assessors, he sends it to the *Mandarin* Controller, and he to the Supreme Tribunal of the Court.

fellors of State, that are lodg'd in the King's Palace. This Tribunal examines the cause, and informs his Majesty, who most commonly orders the Tribunal to re-examine it. Then the Counsellors of State send back the Case to the Controller, who after he has seen the King's Order, sends it to the chief President, who causes it once more to be examined, and then sends it back to the Controller, the Controller to the Counsellors of State, and they to the Emperour, who then gives his definitive Sentence. That Sentence returns the same way to the first President, who gives notice of it to both parties, and so the Suit is ended. If it be a business which the Provincial Tribunals send to the Court, the Case is seal'd up and directed to the King's Controller; the Controller opens and reads it, and then sends it to the Chief President, who proceeds as before is recited.

Would but the *Mandarins* in their judicial proceedings act conformable to the Laws, and the intention of their Prince, *China* would be the most happy and best govern'd Countrey in the world. But as exact as they are in the outward observance of their Formalities, as hypocritical, as wicked, and cruel are they in their hearts. Their tricks and cheats are so numerous, that a large volume would not suffice to contain them. I shall therefore say no more than onely this; that it is a rare thing to meet with a *Mandarin* that is free from avarice and corruption. They never consider the justice or injustice of a cause, but those that give most money, or send most presents. So that whether Life, Estate, or Honour ly at stake, those insatiable and sanguinary Judges have no regard to either, but onely like so many ravenous Wolves to gorge their Sacrilegious Avarice.

And

And what we have hitherto said, is common to all the six Tribunals. But now to speak of every one in particular.

The first of these six Tribunals is call'd *Li Pu*, whose business it is, to furnish the Empire with superiour and inferiour *Mandarins*, to examine their merits and miscarriages, and to inform the King, to the end he may either prefer or disgrace them; reward or punish them. In the Palace belonging to this Tribunal are four other inferiour Tribunals. The first of which is call'd *Ven Sinen Su*, or the Tribunal which makes choice of such persons as are quallified with knowledge and other endowments requisite to fit them for the Honour of being *Mandarins*. The second *Cao cum su*, which examines the good or bad behaviour and conduct of the said *Mandarins*. The third *Nien sum su*, whose business it is to seal Judicial Acts, to give the Seals to every *Mandarin*; and to examine whether the Seals which are brought to Court or sent away are true or counterfeit. The fourth *Ki hium su*, or the Tribunal, whose business it is to examine the merits of the great Lords, as the Petty Kings of the Bloud Royal, the Dukes, Marquesses and the like, which the *Chineses* call *Hium chin*, or ancient Vassals, who have performed great services in the Wars, when the Reigning Family conquer'd the Empire.

The second superior Tribunal is call'd *Hu pu*, which signifies the King's Lord High Treasurer. This Tribunal oversees the Treasures, the Receipts and Expences, the Revenues and Tributes of the King: distributes the Pensions, and the quantity of Rice, the pieces of Silk and the Money which the King gives to all the Petty Princes, and other Grandees, and to all the *Mandarin*s

rins of the Empire. This Tribunal keeps the Roll or Catalogue, which is made every Year with great exactness, of all the Families, of all the Men, the Measures of Land, and Duties which they are obliged to pay, and of the publick Magazines. Here for the better understanding of that which follows; we are to understand, that although there are fifteen Provinces in *China*; yet in the publick Registers, and according to the usual manner of speaking, they say fourteen Provinces and a Court. For, say the *Chineses*, the Province where the Court resides, is not in subjection, but commands; and therefore they never reckon it in the number of the other Provinces. And therefore it is, that in the six Superior Tribunals, there is not any Inferiour Tribunal appointed for the Affairs of *Pekin*. But the chief President sends them to one or two of the inferior Tribunals appointed for other Provinces as he thinks fit. This being thus premis'd, the Superiour Tribunal of the Exchequer has on both sides of the Palace belonging to it, fourteen inferior Tribunals which bear the name of the Province to which it belongs. As for example: The Tribunal of the Province of *Ho nan*, the Tribunal of the Province of *Canton*, and so of the rest. During the Reign of the preceding Family they reckon'd but thirteen Provinces and two Courts; for that the City of *Nan kin* was a Royal Court as well as *Pe kin*; and had also six superiour Tribunals, and all the rest subordinate to them as now at *Pe kin*. But the *Tartars* depriv'd it of the Title of Court, put down all the Tribunals, and alter'd the name of the City, calling it *Kiam nin*, and the Province *Kiam nan*, which are the Names that they had in former times.

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The third superiour Tribunal is call'd *Li pu*, which has the oversight and ordering of Rites and Ceremonies, Arts and Sciences. This Tribunal takes care of the Royall Musick, to examine the Students, and to give them power to be admitted to the Examination of the Learned: give their advice in reference to the Titles and Honours which the King vouchsafes to bestow upon the deserving; what Temples and Sacrifices the King ought to erect and make to the Heaven and the Earth, to the Sun, the Moon and his own Ancestours. They order the Banquets when the King feasts his Subjects or Foreigners: They receive, entertain and discharge the King's Guests, and all Ambassadors: They take care of the Liberal and Mechanick Arts: And lastly, of the three Laws or Religions which are observed throughout the Empire, of which the first is that of the Learned; the second, that of the *Tao su*, or the *Married Bonzes*; and the third, of the *Batchelour Bonzes*. 'Tis in the power of this Tribunal to apprehend, whip and punish them all; and in this very Tribunal it was that we were all of us imprison'd for two months during the Persecution, and bound every one with nine chains; that is to say, the Fathers *John Adam*, *Lewis Buglio*, *Ferdinand Verbieft*, and *Gabriel Magaillans*, and afterward deliver'd over to the Secular power. On each side of this Tribunal stand four other inferior Tribunals, among which the care of those things already mention'd is divided. The first is call'd *Tchi fu*, or the Tribunal of Important Affairs, as of the Titles of Petty Princes, Dukes, Great Mandarins, &c. The second *Su ci fu*, which takes care of the King's Sacrifices, the Temples, the Mathematicks, the three Laws, &c. The third

third *Chu ke su*, which takes care to entertain and dispatch the King's Guests, whether Natives or Foreigners. The fourth *Cim xen xu*, which has the ordering of the Banquets which are prepared for the King, or for those upon whom the King is pleas'd to bestow that favour. When the *Chineses* were Masters of their own Countrey, none but Doctors, and those two onely, such as were of most repute for their knowledge and merit were admitted into this Tribunal. So that they were the most esteem'd, and such as stood the fairest for preferment: for out of their number it was that the King made choice of the *Colao* and his Counsellors of State. But now *Tartars* are put in, who dispose of all things at their own pleasure, while the *Mandarins* signifie no more among them than onely dumb Statues: and so it is in the rest of the Tribunals. So truly may we believe it to have been the will of God, to chastise and bring down the incredible pride of this Nation, by subduing and subjecting them to a small handfull of poor, ignorant, rustick *Barbarians*; as if God for the punishment of *Europe*, should deliver it over into the power of the *Casers* of *Angola* or *Mozambique*.

But though the name of this Tribunal be altogether like that of the former, nevertheless there is a great difference in the *Chinese* Language: for the Characters of the first Sillable *Li*, are nothing alike, and the pronunciation also is very different; the first is pronounced by shrilling and raising the voice which we therefore mark with an acute accent, *Lí*. On the contrary, the second is pronounced by falling the voice, and therefore marked with a grave accent *Lì*. Thus according to the first signification *Lí*, signifies *Mandarins*, and *Pu*, Tribunal; and both together the Tribunal of the

the *Mandarins*, according to the second pronunciation. *Lì* signifies Rites or Ceremonies, and joyn'd with *Pu*, the Tribunal of Ceremonies. This Equivocal Signification is no where to be met with among the *Tartars*, who call the first Tribunal *Hafan xurgan*, or the Tribunal of the *Mandarins*. For that *Hafan* signifies a Tribunal, and *Xurgan* *Mandarins*: and the second *Toro Xurgan*, or the Tribunal of Ceremonies.

The fourth superior Tribunal is call'd *Pim pu*, which has the ordering of War and Military affairs over the whole Empire. This chuses and advances all the Officers; disposes of their Commands in the Armies; in the Garrisons upon the Frontiers; in the Inland Fortresses, and in all parts of *China*. This orders the Levy's and Exercises of the Souldiers; Replenishes the Grand Arsenals, and a great number of Magazines with Arms offensive and defensive, with Ammunition and Provisions, and all things necessary for the defence of the Empire. And to the Palace of this Tribunal belong four more that are inferiour. The first is call'd *Vu si ven su*, and takes care to make choice, and to confer upon the Military *Mandarins* their Commands, and to cause them to exercise their Souldiers. The second is call'd *Che sam su*, and takes care to distribute the Souldiers and Military Officers into all the Places and Posts of the Empire, for the pursuit of Robbers, and to prevent the disturbance of the publick Peace. The third is call'd *Che Kia su*, and takes care of the King's Horses, as well those that are upon the Frontiers, and in Places of importance, as those that are appointed for Postage, and the service of the Royal Inns.

They have also the ordering of the Waggon and Boats, which serve for the Transportations of

Provisions and Souldiers. The fourth is call'd *Vu cu fu*, and takes care for the making of all sorts of Arms, offensive and defensive, and that they be kept in good order, and fit for service in all the Magazines and Arsenals of the Empire.

The fifth superiour Tribunal is called *Him pu*, like the *Tournelle*, or Parliamentary Criminal Court in *France*, and extends its power over the whole Empire. They examine, try, and punish all Criminals according to the Laws of the Empire: which are almost all of them very just and conformable to reason. So that if the *Mandarins* of this Tribunal, and consequently of all the rest did but rightly observe them, there would not be those acts of injustice and tyranny which are committed every day. For now there is hardly a Cause that is try'd according to reason and justice. He that gives money is always in the right, till another gives more, and then he has more Right on his side. Gold, Silver, pieces of Silk and other Presents govern there instead of Laws: Reason and Justice are there put to sale as in an open Market, by Portfale or outcry who gives most. This Nation suffering themselves to be so blinded by their Avarice, that they cannot be diverted from it by all the rigorous punishments, which the King sometimes orders to be inflicted upon those that are convicted of their Corruption and Extortion. All the Tribunals of this Court take cognizance of all the Crimes and Offences of such as are under their Jurisdiction by reason of their Employments. However, when the Crimes deserve more than ordinary severity of Punishment, as Confiscation of Goods, Banishment, or Death, then after they have inform'd the King, they send back the Indictment and the Person indicted to this Tribunal, where after another re examination

tion of the cause, the definitive sentence is pronounc'd. To the Palace appointed for this Tribunal, belong fourteen more inferiour Courts or Tribunals, for the fourteen Provinces of the Kingdom, as we have already observ'd in the description of the second Tribunal. The Torments also and Executions which this Court inflicts upon Criminals are of various sorts; which I omit for fear of being too tedious. I shall onely observe one custome among the *Chineses*, quite contrary to what is usual in *Europe*, where Noble men are beheaded, and ordinary offenders are hang'd: whereas in *China* the greatest ignominy that can befall a man is to have his head cut off. And therefore when the King would shew an extraordinary favour to a great Lord or *Mandarin* condemn'd to dye, he sends him a very soft peice of Silk to be hang'd in, instead of a Halter. And the reason which the *Chineses* give to justify this conceit of theirs is this; because they say that of necessity such as are beheaded, must have been disobedient to their Parents, who gave them sound and perfect Bodies, till they by their disobedience and their crimes made a separation and disfigurement of the members. And they are so possess'd with this Opinion, that the *Chineses* will buy of the Hangman the Bodies of the Malefactors executed, if they were their Parents, for five, ten or twenty Crowns, nay sometimes they will not spare for hundreds and thousands of Crowns, according to their wealth or poverty, and then they sow the head to the body again with a world of lamentation and showers of tears, to satisfy in some measure for their disobedience. They report that the original of this Ceremony proceeded from a Disciple of *Cuma fu cius*, call'd *Tsem i su*.

This Philosopher lying at the point of death sent for his Children and Disciples, and after he had shewn them his head, his arms and his feet, he took his last farewell of them in these words: "Children, said he, learn of your Father and your Master, to be as obedient as I have been to them who gave me my being in this world, and brought me up with so much care, since by that means I have preserv'd entire and perfect the body which they bestowed upon me.

I said but now that the *Chineses* purchased the bodies of Parents at great rates, which is true; for they that are condemn'd to be beheaded, are also sentenc'd to be depriv'd of common burial; which is a most terrible infamy among them. For this reason the hangman is oblig'd after he has stript the body, to throw it into the next Ditch: and in selling the body he exposes himself to the hazard of being severely punish'd, or at least to give the *Mandarin* or the informer that discovers the sale a good part of the money which he receiv'd; and therefore he must sell dear that he may give the more. Among the rest of the Laws there is one observ'd by this Tribunal which was enacted by one of the Ancient Kings, of which I cannot omit the rehearsal; that when any criminal either for his good qualities, or for any other reason deserves to be pitied, whether he be condemn'd in the Spring, the Winter or the Summer, he shall be repriev'd till the end of the next Autumn following. For that it is an ancient custome among the *Chineses*, upon the Birth or Marriage of a Prince, or upon any other cause of publick rejoicing, or after an Earthquake, or upon any extraordinary alteration of the Seasons or Elements to release all sorts of Prisoners, except some few that are ex-

cepted,

cepted, and by that means those that are reprieved are set at liberty, or at least live in fair hopes for some months.

The sixth and last superiour Tribunal is call'd *Cum Pu*, or the Tribunal of the publick Works. This Tribunal takes care to build and repair the King's Palaces, their Sepulchres and Temples, wherein they honour their Predecessors, or where they adore their Deities, the Sun, Moon, Heaven and Earth, &c. as also the Palaces of all the Tribunals throughout the Empire, and those of the great Lords. They are also the Surveyors and Overseers of all the Towers, Bridges, Damms, Rivers, Lakes, and of all things requisite to render Rivers navigable, as High-ways, Wagons, Barks, Boats and the like. To this Palace belong four more inferiour Courts. The first is call'd *Vin Xen Su*, which examines and draws the Designs of all the works that are to be done. The Second *Yu hem su*, which has the ordering of all the Work-houses and Shops in all the Cities of the Kingdom for the making of warlike Arms and Weapons. The third *Tum Xui su*, takes care to make the Rivers and Lakes Navigable, to level the High-Ways, to build and repair Bridges, and for the making of Wagons and Boats, and other things necessary for the convenience of commerce. The fourth *Ce Tien su*, are the Overseers of the King's Houses and Lands which he lets out to hire, and of which he has both the Rent and the Fruits of the Harvest.

By what has been said, it appears that the six superiour Tribunals have under them four and forty inferiour Courts, which have their peculiar Palaces within the circuit of the Palace of that Tribunal to which they belong; with Halls, Chambers and other conveniences. Every one of these

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forty four Courts has also a President, and twelve Counsellors; four of which are of the first degree of the fifth Order of *Mandarins*; four of the second degree of the fifth, and the other four of the sixth Order. In the Tribunals of the Exchequer, and the Criminal Tribunal, the number of Judges is double, where all the inferiour Tribunals have a President and twenty four Counsellors.

But besides these graduated *Mandarins* there are some employ'd who are under no degree, and yet are *Mandarins* for all that: however after some years service, the King advances them to the Ninth and eighth Order of *Mandarins*. Moreover all these Tribunals have a great number of Prothonotarys, Registers, Clerks, Controulers, Merchants, Ushers, Porters, Messengers, Attendants and Servants, Jailors, Provosts, Serjeants, Bayliffs, Beadles to whip and punish Offenders: Sweepers, Cooks to dress their Viands, people to lay the Cloath, and wait at Table, and all at the King's charges. Observe by the way however, that what we have said as to the number of *Mandarins*, relates onely to the reign of the preceding Family, for at present their number is double in all the Courts. For example, the lower Court which consisted of no more than twelve *Mandarins*, has now twenty four, that is to say, twelve *Tartars*, and twelve *Chineses*.

These are the six Tribunals that govern all *China*, and which are so famous over all the Kingdom. However, that neither the one nor the other should grow too powerfull, the Ancient Kings that establish'd and confirm'd them, shard their Employments, and regulated their Functions with so much prudence, that there is not one which is so absolute in the Affairs which are under their

their jurisdiction, but they depend one upon another. For Example, the first President of the fourth Tribunal, which is that of War, had it an independent Authority, had an easy opportunity to rebel, because all the Forces of the Kingdom are at their disposal. But they want money, and therefore of necessity they must have the King's leave and order to require it from the Tribunal of the Exchequer. The Pioneers, Barques, Boats, Waggon, Tents and other instruments of War, belong to the sixth Tribunal, to which the fourth must address themselves: besides that the Horses are under the jurisdiction of a petty separate Tribunal, of which we shall speak hereafter.

The Military *Mandarins* make five Tribunals, which are call'd *U Fu*, or five Castles. Their Palaces are plac'd Westward, on the right hand of the Palace Royal and are thus distinguish'd by their Names. The first is call'd *Hou Fu*, or the Rereguard. The second *T'ou Su*, or the Left Wing: The third *Yeu Fu*, or the Right Wing. The fourth *Chum Fu*, or the Main Battel: and the fifth *Lien Fu*, or the Vanguard. The five Tribunals are govern'd by fifteen great Lords, as Marquises, Counts, &c. three in each Tribunal, of which the one is President, and the other two his Assessors. They are all fifteen of the first Order of the *Mandarins*; but the Presidents are of the first degree of that Order, and the Assessors of the second; all the Officers and Souldiers of the Court being under their care.

These five Tribunals have one superiour Tribunal above them, which is call'd *Jum chim fu*, that is to say, the Supream Tribunal of War; the President of which is always one of the greatest Lords in the

the Kingdom. The Authority of this Tribunal extends it self over all these five Tribunals, and over all the Officers and Souldiers of the Empire. But to prevent their abusing so large a power, they are curb'd by an Assessor set over them, who is a *Mandarin* of learning, with the Title of Supreme Regent of Armes, and two Royal Controllers, who are equally concern'd in the management of Affairs. Under the Reign of the preceding Family these Tribunals had a very great Authority, and were much more highly honour'd and esteem'd: nevertheless they had much more reputation than real power; in regard the Execution of Business belong'd to the superiour Tribunal of Arms call'd *Pim pu*. It may be objected perhaps that these five Tribunals were superfluous, because they depended upon the fourth of the six superiour Courts: But in answer to this it is to be observ'd, that there were at Court at that time a great number of Lords which the *Chineses* call *Hum Chin*, or Vassals of great merit, whose Ancestours had assisted the first King of the preceding Race to make himself Master of the Empire. Besides it is most certain that there is no Passion so prevailing over the *Chineses* as the violent ambition of Rule and Command; as being that wherein they place all their chiefest glory and happiness; as may appear by the Answer which a *Mandarin* made to Father *Matthew Ricci*. For that same Father discoursing of our Holy Law, and of that Eternal Felicity which they who embrac'd it enjoy'd hereafter; Come, come, said the *Mandarin*, hold your tongue, and lay aside these idle conceits, your greatest glory and happiness as a Stranger, it is to abide in this Kingdom and this Court. And for my own part, all my glory and happiness

ness consists in this same Girdle and Habit of a *Mandarin*, all the rest is nothing but fables and words which the wind blows away; meer stories of things invisible or rather never to be seen. That which is visible, is to command others; Gold and Silver, Wives and Concubines, and multitudes of Servants of both sexes, these are visible; Noble Houses, great Wealth, Banquets, Divertisements, these are to be seen. In a word, Estate, Honour and Glory are the consequences of being a *Mandarin*. This is all the felicity which we desire and enjoy in this large Empire, and not your vain felicity, which is as unprofitable as it is invisible and impossible to obtain. These are the carnal sentiments of men no less blind, than proud and haughty: which being so, the Kings, who understand the humour of that Nation, especially of the *Grandees*, for their satisfaction, be-thought themselves of these Tribunals, which they erected and regulated in such a manner that they gave them an opportunity to satisfy their Ambition, with the Honours and Profits belonging to their Offices, and prevented them from doing mischief by the small authority which they had allow'd them. Now as there are some *Mandarins* who are not of any of the Nine Orders, which are call'd *Vi jo Lien*, or Men not settl'd, there are others which are call'd *Vu Pin*, or such for whom there is no degree high enough, or such whose Merits are so great, that they are above all Orders and Degrees. These are the Petty Kings, Dukes, Marquisses, &c. which govern the two Tribunals of Arms. But though they are honour'd with Titles, and some small authority which they enjoy by virtue of their Quality of *Mandarins*, nevertheless, the dignity of Dukes and Marquisses which

which their great Services have purchased is far more valu'd and esteem'd. And thus much for the Eleven Superiour Courts or Tribunals: we shall now briefly give you a Prospect of the other Tribunals of the Court and whole Empire.

CHAP. XIV.

Of several other Tribunals at Pekim.

THE Licentiates of all the Kingdom, whom the *Chineses* call *Kiu Gin*, or men famous for Learning, meet together every three years at the Court at *Pekin*, and are there examin'd for thirteen days together. A month after, the degree of Doctor is given to three hundred and sixty six, who have display'd the most pregnant of Parts and Ingenuity in their Compositions. Out of these young Doctors the King makes choice of the youngest and most ingenious, and prefers them to a Tribunal call'd *Han Len Iwen*, that is to say, a Garden or Wood flourishing in Learning and Knowledge. This Tribunal contains a great number of *Mandarins*, all very learned and the most sprightly Wits of the Empire; which are divided into five Classes, and compose five Tribunals, with the Names and Employments of which I shall not trouble the Reader for fear of being tedious, but only give a general account of their Functions. They are Tutors to the Prince who is Heir to the Empire, whom they instruct in Vertue, Civility, and the Liberal Sciences. By degrees also, as he grows in years, they teach him the true arts of Governing, and the methods of good Conduct. They

They set down all the remarkable accidents that happen either at Court or throughout the whole Empire, and which most deserve to be deliver'd to Posterity. They compile the general History of the Kingdom: they are always at their Studies, and write Books upon several Subjects. They are properly the King's Learned People, who frequently discourse with them upon several Sciences, and makes choice of several of them to be his *Colao*, or Counsellors, or for his other Tribunals: and generally he commits to their care the Execution of all affairs that require Secrecy and Fidelity. In short, this Tribunal is a Royal Academy, or as I may so say, a Royal Magazine furnish'd with Men of Wit and Learning always ready to serve the State, and the Emperour. They that belong to the first Tribunal are of the third order of *Mandarins*: they of the second, of the fourth Order; and they that belong to the other three, are of the fifth Order. Yet though they are of those inferior Orders, nevertheless they are very much esteem'd, respected and dreaded.

The Tribunal call'd *Gue Thu Kien*, is as it were the Royal School or University of the whole Empire, and it has two sorts of Employments: The first is that when the King makes any Sacrifice to the Heaven, the Earth, the Sun or Moon, or to any one of his Subjects deceas'd, to recompence his great Services, the *Mandarins* of this Tribunal present the Wine, which is done with a great deal of ceremony. Their next business is to take care of all the Licentiates and Undergraduates of the Kingdom, and of all the Students, to whom for some particular reason the King is pleas'd to confer Titles and Dignities which equal them in some measure with the Batchelour Graduates. These Students

Students are of eight sorts. The first are call'd *Cum Sem*, who being Batchellors of Art and learned, are of an age not to be examin'd, or who having been examin'd had not the good fortune to come off with applause, and therefore to make them amends the King gives them a Pension as long as they live. The second, call'd *Quen Sem*, are the Sons of great *Mandarins*, upon whom, by reason of the eminent Services of their Parents the King confers employments, without suffering them to undergo the rigour of Examinations. The third sort call'd *Ngen Sem*, are certain Students whom the King makes *Mandarins* at his coming to the Crown, or upon the Birth or Marriage of the Prince his eldest Son. The fourth is call'd *Cum Sem*, are Students upon whom the King bestows his Favours, and advances them to Dignities by reason of their great personal merits, or the great Services of their Ancestours. The fifth sort, call'd *Kien Sem*, comprehends all those who having been Batchellors for some time, and after their Examinations not being able to merit the degree of Licentiates, or else fearing to lose their degree of Batchelour, give the King a Sum of Money, for which he grants them the Title of *Kien Sem*, which confirms them for ever into their Batchelour's degree, and makes them capable of being elected *Mandarins*. The sixth is compos'd of Students that learn foreign Languages, that they may be able to interpret when Strangers come to Court. To whom the King for their encouragement gives this Title with Revenues proportionable, and after they have served for some years, they may be made *Mandarins* without any Examination. The seventh consists of the Sons of great Lords, who in this Tribunal learn Vertue,

Civility,

Civility, and the Liberal Sciences, and when they are of age to be *Mandarins*, the King prefers them to some Employment or other. The eighth is accidental and of a peculiar sort; for when the Emperour has any Daughters that are call'd Ladies of the Palace or *Cum Chu*, and that he has an intention to marry them, he makes choice at *Pe-kim* of several young Lads, hopefull for their parts, handsome, and between fourteen and seventeen years of age, whether they be the Sons of *Mandarins*, Tradesmen or poor people. Out of these the Tribunal of Ceremonies chooseth the most accomplish'd for Beauty and Wit, and presents them to the King, who culls out one that pleases him most and sends the rest back to their Parents, after he has given to every one a sum of Money and a piece of Silk. But as for those who are thus made choice of to be his Sons in Law, he sets over them a *Mandarin* of the Tribunal of Ceremonies, and places him in that College to be instructed. The President of this College is of the fourth Order of *Mandarins*; and his Assessors, who are Regents in the College, are of the fifth Order.

The *Mandarins* that compose the Tribunal call'd *Tu Cha Tuen* are Controllers of the Court, and of all the Empire. The President is equal in dignity to the President of the six superiour Tribunals, so that he is a *Mandarin* of the second degree. His first Assessor is of the third: and his second Assistant of the fourth, and all the rest of the *Mandarins* which are very numerous, and of great authority, are of the seventh Order. Their employment is to take care both at Court and over all the Empire, that the Laws and good Customs be strictly observed, and put in execution, that the

Mandarins

Mandarins perform their Functions justly and truly, and that the people do their duties. They punish slight faults in their own Tribunals, and inform the King of great offences. Every three years they make a general Visitation, sending fourteen Visitors abroad, that is, one for every Province. So soon as the Visitors enter the Province, they are superior to the Viceroys and other *Mandarins*, as well the great as the petty ones, and they controul them with so much majesty, authority and rigor, that the dread wherein the *Mandarins* stand of them has given occasion to this usual proverb among the *Chinese*, *Lao xu Ken mao*, that is to say, *The Rat has seen the Cat*. Nor is it without reason that they stand in so much awe of them, in regard it is in their power to take away their Employments, and ruin their persons. The Visitation being finish'd, they return to Court, generally loaden with four or five hundred thousand Crowns, more or less, which the *Mandarins* give them. For they that are guilty will bleed very freely for fear they should be accus'd to the King. Others are more sparing, but give however, to prevent the inventing of accusations against them. At their return they divide their spoils, with the first President and his Assistants, and after that give both them and the King an accompt of their visitation. Generally they never impeach any one of the *Mandarins* but such whose injustice and tyrannies are so publick, that it is impossible to conceal them; or such who through their virtue or their poverty are not able to gratifie their avarice. This Visitation is call'd *Ta Chai*, or the great and General Visitation. The second Tribunal makes a second Tribunal every year, which is call'd *Chum Chai*, or the middle Super-

Visor.

Visor. This Tribunal also sends visitors to nine Quarters of the Frontiers, on that side which is next the vast Walls that separate *China* from *Tartary*. They send other Visitors to the Salt Pits, which yield the King a great Revenue: and if the general Visitors greatly enrich themselves by their spoils and robberies of the *Mandarins* and people; these latter commit much greater robberies upon the Farmers, who distribute the Salt into the Provinces, and who are the Richest men in *China*, as being commonly worth four or five hundred thousand Crowns a man. The third Visitation is call'd *Siao Chai* or the Petty Visit: this Visitation is made every three months, by sending Visitors frequently unknown and in disguise, sometimes to one Province or City, sometimes to another, that he may be able to give true information against some *Mandarin* famous for his Tyranny and Extortion. Besides these Visitations, this Tribunal sends into every Province every three years, a certain Visitor call'd *Hio Yuen*, and to every City another call'd *Ti Trio*, to examine the *Batchelours of Art*, and suppress the violences, which confiding in their privileges, they act upon the people. These have power to apprehend, to condemn all such Offenders to the Whip; and when they prove incorrigible, they degrade and punish them with an extraordinary severity. Lastly, this Tribunal sends forth whenever it is thought requisite a Visitor call'd *Sium Ho* to survey the famous Canal, of which we have already spoken, and to take care of the Barks which are employ'd therein. By means of which Visitation he reaps more honour and profit than all the other Visitors, which this Visitation sends forth.

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The Judges of this Tribunal are lodg'd in a vast Palace, where they have under them five and twenty inferiour Tribunals, divided into five classes, of which every one has five Tribunals, with five Presidents, and many Assessors and inferiour Officers. The five of the first Classis are call'd *U chin Chayuen*, or Visitors of the five Quarters of *Pe Kim*. The first is the Visitor of the South Walls and that Quarter of the City next adjoining. The second visits the Walls on the North side; the third, the Walls on the East, the fourth the Walls on the West side; and the fifth the Walls in the middle. The Authority of these *Mandarins* is very great, for they have power to try and punish the misdemeanours of the people and the Domestick Servants of the *Mandarins* and great Lords. But if the Offender deserve Death, Confiscation of Estate or Banishment, then they send him to the Criminal Tribunal.

Those of the Second Classis are call'd *U Chin Pim Ma Su*, or Grand Provosts of the Five Quarters. Those of the third Classis are call'd *Tam quen*; or inferior Provosts of the five Quarters. The two latter Classes make it their business to apprehend Thieves and Robbers, Malefactors; Gamesters, Vagabonds and the like; and to detain them in Prison till they resign them to the Superiour Robbers. It is likewise their business to keep watch and ward in the day time, to go the Rounds in the Night, and to set Sentinels to give notice when any fire happens in any house. The Captains of the Watch are also subordinate to these two Classes. For to every ten houses there belongs a Captain call'd *Pai*; and every *Pai ten* have another Captain call'd *Stum Kia*, who is oblig'd to inform the Tribunal of what is done, in his *District*, contrary

trary to the Laws and good Customs of the City; when any Strangers come to Town, or of any other Novelty. He is also oblig'd to exhort the several private Families by singing with a loud voice at the beginning of every night a Song consisting of five verses, containing the most necessary Precepts of Morality in these words.

Hiao xum, fu mu, Tsum Kim cham xam, Ho mo Hian Li, Kiao tzu Sun. Mon tzo vi.

That is to say, Obey your Parents, reverence old Men, and your Superiours, live together in Unity, instruct your Children, and do no acts of Injustice.

In petty Towns where there are no *Mandarins*, the care of this duty is committed to four or five of the honestest old Men, call'd *Lao gen*, who have a Captain call'd *Hiam yo*, or *Ti fam*. This person also sings the same Song every Night; and the first and fifth of every month assembles the Inhabitants, and explains the meaning of those Instructions by Similes and Examples. Of which I thought it not amiss to relate some few to let the Reader see the vertuous disposition, wit, and good government of this Nation. Obey your Parents as Lambs obey their Ewes, as they teach us by their extraordinary humility in kneeling when they suck, and submitting to them exactly in acknowledgment of the nourishment which they receive from them. Reverence the Aged and your Superiours, in imitation of wild Geese, who by the Order which they observe in their flight, shew plainly the respect which is to be given to Seniority. Live together in peace, in imitation of that Love and Unity which is observ'd among Deer; for when any one of them has met with a good piece of Pasturage, he will not feed by himself, till he has call'd together the rest of the Herd

to take their share. Instruct your Children like that ancient Matron call'd *Tuen Ki*, who' being a Widow, every day whipp'd the onely Son that she had till she dispossest him of all his evil inclinations, so that at length being renown'd for his knowledge and his vertues he came to be *Chuan Tuen*, or chief of the Doctours of the Empire, and afterwards for his Vertue and Heroick Actions was advanc'd to be *Co Lao*, or Chief Minister of State to the Emperour. Commit no acts of Injustice, like that same wicked and disobedient *Hou ci*, who out of his extraordinary Ingratitude, designing to kill his Father in Law that reprov'd him for his Misdemeanours, kill'd his own Mother unexpectedly, whose Indulgence had been the Perdition of her Son, by supplying him with Money, which he spent in all manner of debauchery; and by concealing the early lewdness of his Life. But Heaven to make him an Example to all as wicked as himself, and to deter others, crush'd him to the Earth, and cleft him in sunder with a Thunder-bolt.

The Tribunal call'd *Su Hio*, is a mixt Tribunal, which takes care of Batchelours of Arts, and Military Probationers. Two Presidents belong to it, of which the one has the oversight of the *first*, the other of the *latter*. These exercise themselves in making Discourses upon the means of preserving the Estate and governing the People. The other discourse of Warlike Discipline, when to give Battel, how to attack and defend Fortified places, and other matters of the same nature. The *Mandarins* of this Tribunal who are dispers'd over all the Provinces and Cities, give them frequent occasions to exercise their wits upon these Subjects; and those *Mandarins* are re-

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spected by those Batchelours and Probationers, rather as Professors than Magistrates. The two Presidents which reside at Court are Doctours both, the one of Civil Learning, the other in Military Discipline. The other Officers are such out of whose number the King makes *Mandarins* out of his meer Grace and Favour, or by reason of the Merits of their Ancestours.

The Tribunal call'd *Co Tao*, or *Co Li*, is that of the Inspecters or Overseers, of which we have already spoken, which are divided into six Classes, like the six superiour Tribunals, from whence they take their name and distinction. For example; the first is call'd *Li Co*, or Inspecters of the superiour Tribunal of the *Mandarins*. The second, *Hu Co*, or Inspecters of the superiour Tribunal of the Exchequer; and so of the rest. Every Class is compos'd of several *Mandarins* all of the seventh Order, and all equal, so that there is not one, no, not so much as he that keeps the Seal of the Tribunal, who has any superiority over the rest of his Brethren. Their business is to reprehend the King himself for any miscarriages of his Government: and there are some so resolute and undaunted that they will rather expose themselves to Death and Banishment than forbear when they have Truth on their side, which they will tell him sometimes to his face, and sometimes in writing without any mincing of the matter. And of this freedom as we meet at present with several examples, so is there a far greater number to be seen in the *Chinese* Histories. Many times also it happens that the Kings will amend their defects, and magnificently reward those that have been so liberal of their Reproofs. They are also entrusted to inspect the Disorders of the six superiour Tribunals, and

to inform the King by private Memorials. The King likewise makes choice of the *Mandarins* of this Tribunal for the execution of several Orders of Importance that require Secrecy. And every year he culls out three to be Visitors. The first of which is call'd *Sium Cim*, who visits all the Merchants of the Court, or in the City of *Pe Kim*, and takes notice of all Merchandize that is either sophisticated or prohibited. The second is call'd *Sium Cam*, who visits the Burners of the King's Linc. The third, who is call'd *Sium xi nim ym*, is present at all the General Musters. The *Mandarins* of this Tribunal are only of the seventh Order, however their Authority and Power is very large.

The Tribunal, call'd *Him gin fu*, consists of several *Mandarins*, all Doctors, all equal, and all of the seventh Order, like those of the preceding Tribunal. Their Employment is to be sent abroad, either as Envoys or Embassadors, either to distant parts of the Empire or to Foreign States. As when the King sends them to carry Titles of Honour to the Mother or Wife of a *Mandarin* slain in the Wars; or after he has done the King and Kingdom eminent Service in the discharge of his Employment. Or when the Emperour is pleas'd to confer or confirm the Title of King to the Prince of *Corea*, or any other neighbouring Sovereign. These Embassies are very honourable, and sometimes no less gainfull.

The Tribunal of *Tai li fu*, i. e. of Supream Reason and Justice, is so call'd, because they are entrusted to examine all doubtful and intricate Causes, and to confirm or annihilate the Sentences of other Tribunals, especially in reference to Crimes that concern the Estates, the Honour and Life of
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the King's Subjects. The President of this Tribunal is of the third Order: his two Lateral Judges or Assessors, of the fourth; and the other inferior *Mandarins*, of which there are a great number, of the fifth and sixth. When the Tribunal of Crimes condemns to death any person of Quality or other person of mean condition, and that the King finds the reason of the Sentence dubious, he refers it always to *San fa fu*, which is, as it were his Council of Conscience. Then three Tribunals assemble together, the *Tai li fu*, the *Tu li yuen*, or the superior Tribunal of Visitors, and the Tribunal of Crimes. All these together re-examine the Process in the presence of the Accusers and the Party accused, and many times revoke the Sentence. For that the Prosecutor not having gain'd the Tribunal of Crimes, nor having Money nor cunning enough to corrupt the other two, they judge according to Reason and Justice, and generally the King confirms the Decision of those three Tribunals.

The Tribunal *Tum chin fu*, takes care to have the King's Orders and Commands proclaim'd at Court, and diligently to inform themselves of the calamities, oppressions and necessities of the People, and exactly and privately to inform the Emperour. They are likewise entrusted to send to the King, or else to bury in silence, as they shall deem most proper, all the Memorials of the Military *Mandarins*, and the Letters of the fourteen Provinces of the Veteran *Mandarins*, who are dispens'd with from all manner of Employments; of the People, Souldiers, and Strangers that come from Foreign Countries. The *Mandarins* of the Province of *Pekin* present their Memorials immediately to the King himself, never taking notice of
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this Tribunal; the President of which is of the third Order of *Mandarins*; his first Assessor of the fourth, his second Assessor of the fifth, and the rest of the inferior *Mandarins* of the sixth and seventh Order.

The Tribunal *Tai cham su*, is as it were an Associate and Assistant to the supreme Tribunal of Ceremonies. The President is of the third Order, his Assessors of the fourth, and the rest of the *Mandarins*, of which there are a great number, of the fifth and sixth Orders. They take particular care of the King's Musick and Sacrifices: and in regard these Sacrifices are perform'd in the Temples dedicated to the Heavens, the Earth, the Sun and Moon, to Rivers and Mountains: this Tribunal takes care of all those Piles, which are very vast and magnificent: They also take care of the married *Bonzes*, who are generally Alchemists and Fortune-tellers. Two of these *Mandarins* are appointed to give orders for the Reception and Lodging of Strangers that come to Court. Lastly, they have the oversight of the publick Courtesans, of the places of their Habitation, and of those that govern and direct them in their infamous Trade. The *Chineses*, to shew their aversion to those miserable Creatures call them *Tan pa*, that is to say, Men that have utterly bury'd in oblivion eight Vertues, *viz.* Obedience to their Fathers and Mothers, Affection for their Brethren and other Kindred, Fidelity toward their Prince, Sincerity, Honesty, Justice, Modesty, Chastity, and all manner of laudable Sciences and Customs. This is the signification of those two words, which the *Chineses* mark with only two letters, by which it is eatie to see the Force of their Language, and the esteem which they have for Vertue, though
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for the most part they follow their own deprav'd Inclinations that carry them headlong into vice.

The Tribunal *Quan lo su*, or of the Royal Inns, takes care for the provision of Wine, Cattel, and all other things necessary for the King's Sacrifices, Banquets, and for the entertainment of such as are treated at the King's charges whether *Chineses* or Foreigners. This Tribunal is an Associate to that of the Ceremonies. The President is of the third Order; his Assistants, one of the fourth, the other of the fifth, and all the rest of the *Mandarins*, which are very numerous, of the seventh Order.

The *Mandarins* of the Tribunal *Tai po su*, are of the same Orders with those before mention'd. Their business it is to take care of the Horses, as well for the King's service, as for the Wars. To which purpose they send their Agents and their Messengers to buy up such numbers as are necessary, which they send afterwards to the Tribunal of War, to which this Tribunal is an Assistant, who distributes them to the Commanders, and into the Fortresses of the Frontiers. During the Government of the *Chineses*, those Horses were all bought up in the several Provinces; but now, the Western *Tartars* bring them to the Court: and the Emperour buys every year seventy thousand, besides what the great Lords, the Commanders, the Souldiers, the learned *Mandarins* and the people buy, which amount to double or treble the number. By which a man may judge of the vast number of Horses at the Court, which I dare not presume to mention, for fear it should be thought incredible.

Kin Tien Kien is the Tribunal of the Mathematicks. The President of which is of the fifth Order;

der; his two Assessors of the sixth, and the rest of the *Mandarins* of the seventh and eighth. They apply themselves to Astronomy; and it is their business to give the King notice of the time and Day of the Eclipses of the Sun and Moon, and whether total or in part; of which the Emperour sends word to all the Tribunals of the Province, by the grand Tribunal of Ceremonies, to the end they may prepare themselves for the performance of the usual Ceremonies which consist in their beating of Drums during the Eclipse, the *Mandarins* kneeling all the while, and fixing their eyes upon the Skie with a most awfull reverence. This Tribunal also composes the Kalendar, which is printed every year and distributed over all the Empire; neither is it lawfull to make any other, which is a thing forbidden under the forfeiture of life.

The Tribunal call'd *Tai Y Yuen*, or the Tribunal of Physick, is compos'd of the Kings, Queens and Prince's Physicians. They also take care of all others whom the King out of his especial grace and favour orders them to visit, and prepare the Medicines themselves. The *Mandarins* of this are of the same order as are those of the preceding Tribunal, and both belong to the Grand Tribunal of Ceremonies.

The Tribunal *Hu Lu Su*, supplies the Office of Groom Porter, and Master of the Ceremonies, which are observ'd when the King gives audience, or when he comes into the Royal Hall to receive the Homages of the Grandees and *Mandarins*. This Tribunal is an assistant to that of the Ceremonies; the President being of the fourth Order; the Assessors of the fifth and sixth, and the rest of the *Mandarins* of the seventh and eighth.

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The Tribunal call'd *Xam len Yuen* takes care of the Gardens, Orchards, and Parks; as also of the breeding of the Cattel, Sheep, Pigs, Wild Ducks, Fowl, and all sorts of Creatures which are made use of in the Royal Sacrifices, Feasts, and Royal Inns. It is under the Jurisdiction of the Tribunal of Ceremonies, and the *Mandarins* are of the same Order with those of the Tribunals of the Mathematicks and Physick.

The Tribunal *Xam pao su*, lodges in the Palace Royal. It takes care of the Emperour's Seal, which is made of a most excellent and precious Stone, as the signification of the two Syllables *Xam pao* denotes. It is square, and almost a hands breadth in Diameter. When any Tribunal has an occasion to make use of it, this Tribunal is oblig'd to give notice to the King, and after it has been made use of and is lock'd up again, they are bound to give the King notice of that too. They are entrusted to have ready at all times the Seals of all the Tribunals of the Court and Empire, and to order what Letters and Marks are to be grav'd upon them, when the King confers any new Title or any Employment upon any person, or when upon some reason of State he is pleas'd to change the Seals. When the Grand Tribunal of *Mandarins* has any occasion to confer Commands and give Dispatches to the *Mandarins* of the Court or Provinces, they send for them to this Tribunal after they have obtain'd leave of the Emperour. The President of this Court has but one Assessor, but they are both Doctors and of the fifth Order. The rest are of the number of those that have been made *Mandarins* out of favour, and are onely of the seventh or eighth Order.

The Tribunal call'd *Kin y gwei*, or of the Royal Guard,

Guard, is compos'd of several hundreds of Military *Mandarins* divided into four Classe's. They of the first Classis are of the second Order of *Mandarins*; those of the second, of the third; they of the third are of the fourth; and those of the fourth Classis, are of the fifth Order. Their Employment is to guard the Person of the King when he goes out of his Palace, or gives Audience to the *Grandees* and *Mandarins*: and upon this Tribunal it is that he relies for the apprehending and arresting of Persons considerable for their Birth or Dignity. They are generally the Sons of great *Mandarins*, Brothers, or otherwise of kin to the Queen, or Sons or Nephews of the King's Sons; or Sons or Nephews of the *Mandarins*, who have perform'd great Services; in consideration of which the King bestows that Favour upon them. They are never advanc'd to other Tribunals like therest of the *Mandarins*, who change continually from one Tribunal to another. However, they are preferr'd in their own Tribunal, and frequently to the dignity of *Xam xu*, which is the Title of the Presidents of the six superiour Tribunals; and many times to the dignity of *Colao*, or Counsellors of State. They are greatly feared and respected by reason of their Employments, and their Nobility, and for that they are always near the Person of the King. And though they are Military *Mandarins* they are exempt from the Jurisdiction of the *Pim pa*, or supream Tribunal of Arms, as being onely subject to the King.

To this Tribunal belong two inferiour Tribunals that abide in particular places. The first is call'd *Nan Chin*, or the Watch Tower of the South. The second *Pe chin*, or Watch Tower of the North. The Presidents of these two Tribunals are of the fifth

fifth Order; and the inferiour *Mandarins*, which are very numerous, are all of the seventh Order. The Employment of the *Mandarins* of the first Tribunal is to attend those who are sent to apprehend any great Lords, and of the second to receive and guard the Prisoners while in custody, till they are releas'd by the King's Order, or deliver'd over to the Tribunal of Crimes.

The two Tribunals call'd *Xui que su*, are properly Directors of the Audits of the Tolls, which all things pay that are brought to *Peking*, and sold in the City. The first, which is the more considerable, takes care to set Guards at all the Gates of the City, to prevent the bringing in of any Goods, unless they be first register'd and pay the duties demanded. The second receives the duties of all things that are bought and sold in the City, as Slaves, Horses, Camels, Cattel, &c. The Presidents of these Tribunals are of the seventh Order, and the inferiour *Mandarins* of the eighth and ninth. These two Tribunals belong to the grand Tribunal of the Exchequer.

Tupu, is as it were the Tribunal of the ordinary Judge of the King's Household: their Employment is twofold: the first is to arrest Robbers and Malefactors, and to make out their Processess; and then if they happen to be quitted they release them; if they are thought worthy of death, they deliver them over to the Tribunal of Crimes. As for Cut purses, for the first Offence they brand them upon the left Arm with a red hot Iron: for the second Offence, upon the right Arm; and for the third they deliver the Offenders over to the Tribunal of Crimes. Their next Employment is to arrest Fugitive Slaves, which they first cause to be punish'd with a hundred lashes of a Whip,

a Whip, and then to be restor'd to their Masters. But of late years they are mark'd upon the left Check, with two *Tartar* and two *Chinese* Characters. But a *Chinese Mandarin*, by a Memorial, besought the King to consider that the punishment was too rigorous for a crime that was rather the effect of desire of Liberty, so natural to all Mankind, than any act of a wicked inclination, and that it was a thing no way becoming the City of his Majestie's Residence, to behold the Streets so full of those deformed objects of cruelty. Which counsel being approv'd by the King he order'd for the future that the Letters should be branded upon the left Arm. The President of this Tribunal is of the second Order; his Assistants are of the third, and the rest of the *Mandarins* are of the seventh and eighth. To this Tribunal there belongs a great number of Catch-poles and Thief takers, who with an industry and cunning more than ordinary, discover and apprehend all manner of Thieves, Robbers and Runaway Slaves.

The Tribunal call'd *Fu yn*, is that of the two Governours of the City of *Xun tien Fu*, or *Pekin*; but the first name is not in use, because *Pekin* signifies properly the Court of the North. These Governours are above all the other Governours of all the Cities of the Empire, and of the third Order of *Mandarins*, and their Assessors of the fourth. The first has the oversight of all the Students, and all the Men of Learning who are not yet *Mandarins*. The second takes care to instruct the people, and to exhort them to live in peace and union, and to inform themselves of their manner of living, to punish those that introduce Novelties and Disorders, to cherish labour and industry, to administer Justice equally to all men, to

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spare the people in the publick Works, to know the number of the Families and persons in the City, to watch day and night in redressing the miseries of the people, to defend them against the wealthy and potent, to comfort and ease the poor and afflicted, to recompence the vertuous, relieve the innocent and punish the guilty: and lastly to prepare the place and all things necessary for the publick Sacrifices. Such Functions as these are easie demonstrations, that it is not without reason that the *Chinese* call the Governours of Cities *Fu mu*, that is to say, the Father and Mother of the People.

There are yet two Tribunals more call'd *Tai Him Hien*, and *Von Pin Hien*, whose employment is the same with that of the Tribunal of the Governours of the City upon which they depend, and are as it were the Officers belonging to it. They are two, because that *Pe Kim* is divided into two Cities, according to the Custome of the Empire, where the Cities are said to be double or single, according to the largeness and extent of their Territory. The Presidents of these Tribunals in Cities where the Court is kept are of the sixth order; and in the Cities of the Provinces, of the seventh order; and the four inferiour *Mandarins* are of the seventh, eighth and ninth order.

Tjim Gin Fu, is the Tribunal of the Grandees, that descend from Father to Son, of the Royal Family. The President is one of those that enjoy the Title of King, and is always a person venerable for his Age and his Vertues. He is of none of the nine orders, because his dignity advances him above all the orders of the *Mandarins*. His Assessors also are always 2 dignifi'd Lords of the Royal Bloud, who are of no Order for the same reason.

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All these officers take care to distribute the Pensions which are paid to the Kings kindred of the Male Line; who whether they be great Lords or poor, and at least fifteen or sixteen Generations distant in Blood, have nevertheless some Pension, all of them more or less according to their dignities and proximity of Alliance. They have all the privilege to paint their houses and their furniture with red. But in regard the preceding family had reign'd for two hundred seventy seven years, the descendents from it were multiply'd to that degree and spread to such a distance from the source of the Pedigree, and their divided revenues consequently so small that several of them were reduc'd to follow trades for their subsistence. So that when I enter'd first into the Empire, I met with one in the Capital of the Province of *Kiam Si*, that was a common Porter, and to distinguish himself from the rest of his Companions, carried the instruments of his profession, at his back, very bright, and varnish'd over with red. There were an infinite number of them, in the reign of the preceding Family, dispers'd all over the Empire, who abusing the privileges of their Birth committed a thousand insolences, and extortions upon the poor people: but they have been all since utterly extirpated together with the Family from whence they descended. At present, the Kindred of the King of *Tartary* that now reigns are all great Lords, and live at Court: but if their Dominion long endures, they will multiply, and their numbers become no less burthensome than the former. This Tribunal is also entrusted to determine all Differences, and processes as well civil as criminal between the Princes of the Blood, to give sentence accord-

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ing to the penalties which they deserve, and to order execution, after they have first inform'd the King of their proceedings.

Hoam cin is the Tribunal of the King's Female Kindred which are of two sorts. The first are they who descend from the King's Daughters, married to young Gentlemen call'd and chosen for those matches, and are call'd *Tu ma*. These according to the custom of *China*, are not lookt upon as Princes of the Blood, nor as the King's Kindred, nor have they any Right of succession to the Crown, though they should have several heirs males; which custom is also observ'd among the people. For in *China* to marry a Daughter is to exclude her for ever from her Father's Family, and graft her into the Family of her Husband, whose Sir Name she assumes at the same time instead of her own. Thence it comes to pass, that the *Chineses*, when they would say that a Maid is ally'd to the Family of her Husband, never make use of the word *Kin*, to goe, but of the word *Quei*, to return: as much as to say, she is not gone, but is return'd to her Family. Thus they explain themselves also when they speak of the dead: for they do not say, such a one is dead; but such a one is returned to the earth. By the same reason, when a Grandfather speaks of the Children of his Son, he calls them barely *Sun Su*, my Grand Children: but when he speaks of his Daughters Children, he calls them *Vai Sun Su*, my Grand Children without: for they look upon them to be of the Son in Law's Family.

The second sort of the King's Kindred by the Female side, are the Fathers, Brothers, Uncles and other Kindred of the Queen, the King's Sons in Law, their Fathers, Brothers, Uncles, and o-

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ther Kindred. Out of these two sorts the King makes choice of some of the most considerable to compose this Tribunal and to act the same things as the Officers of the Tribunal of the Royal Blood. They differ onely in this, that the latter are of none of the nine Orders, the former are *Mandarins* of the first and second Order. Though they esteem much more honourable the Titles of *Hoam Cin*, and *Fu Ma*, or the King's Kindred, than that of *Mandarin*, though of the first order: But this second sort of Kindred was also extirpated by the *Tartars* with the preceding Family. Thus far concerning the Tribunals of the *Mandarins* and of the Government of the Court. We are now to give a short accompt of the Tribunals of the Provinces.

Notes upon the fourteenth Chapter.

He causeth a choice to be made at *Pe Kim* of several young Gentlemen, &c.

Here we are to observe, that in this place the Author onely speaks of what was practis'd in the time of the Chinese Emperours, for the Tartar Emperours have alter'd this Custome, and never marry their Daughters but to Kings, Princes or Great Lords, as our Author himself acknowledges a little lower.

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CHAP. XV.

TO every one of the fifteen Provinces there belongs a supream Tribunal, which has the oversight of all the rest. The President bears the Titles of *Tu Tam*, *Kiam Muen*, *Tu Yuen*, *Sian Fu*, with several other names, which all signifie no more than Governour of a Province or Viceroy, with us. These Presidents are of the first, second or third order, according as the King is pleas'd to regulate them, when he sends them into the Provinces. They are intrusted with the whole Government, as well in times of Peace as in War, and with the command of the People and Souldiers as well in civil as criminal matters. They give notice to the King and the six superiour Tribunals of all matters of importance. On the other side all the Kings orders, and dispatches with those of the Superiour Tribunals are directed to this Tribunal, and all the *Mandarins* of the Province are bound to repair to this Tribunal in all affairs of moment. There are other Viceroys, that govern two, three or four Provinces, and are call'd *Tsum To*, as *Learn Quam Tsum To*, or Viceroy of the Provinces of *Quam Tam* and *Quam Si*. *Quam Tam* signifies the Province extended toward the East, and *Quam Si*, the Province extended toward the West. There are other such like Viceroys in China as in the Provinces bordering upon *Tartary*, and other places of importance. And besides the Viceroy there is in every Province a Visiter call'd *Ngan Tai*, or *Ngan Yuen*, of which we have spoken formerly. Lastly, there is a third considerable Officer call'd *Tsum pim*, who commands all the

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the Forces of the Province, and is of the first Order of *Mandarins*. These three supreme Presidents of the Tribunals of the Provinces have under them several inferior *Mandarins*, who assist them in the dispatch of business; and though these three Tribunals general have their Palaces in the Capital City, nevertheless they are not always resident there, but keep their Circuits from place to place as business requires. But for the particular Tribunals of the Capital Cities they are these that follow.

Every Capital City has two Tribunals, in which properly consists the whole Government of the Province; the one for Civil the other for criminal affairs. The first is call'd *Pu chim fu*, the President of which is a *Mandarin* of the first degree of the second Order. The Palace belonging to this Tribunal, like those at the Court, contains on both sides, two other Tribunals, which are not inferior but Assistants to the first Tribunal. That on the left hand is the most considerable and is call'd *Tsan chim*: having two Presidents, both of the second degree of the third Order. The other on the right hand is call'd *Tsan y*; the Presidents of which are both equal, and of the second degree of the fourth Order. To all these three Tribunals belong a great number of inferior *Mandarins*, call'd *Xen lien quen*, whose business it is to decide all Civil matters, and to pay and receive all the Revenues of the Province.

The Criminal Tribunal is call'd *Nghan cha fu*, and the President who is of the third Order has no Assessors, but two Classes of *Mandarins* under him. Those of the first Classis, who are call'd *To fu*, are of the fourth Order. They of the second Classis, who are call'd *Cien fu*, are of the fifth

fifth Order; and the *Mandarins* of these two Classes are call'd *Tao li*, or *Tao t'ün*. These *Tao li* are the Visitors of all the Quarters of the Province in which they have their Tribunals. Some of them take care of the Post Horses, the Royal Inns, and the King's Barks, so far as their Jurisdiction reaches, and are call'd *Ye chuen tao*. Others that are call'd *Pim pi tao*, are intrusted to inspect the several Troops and Companies of the Province; others to drain the Lands and level the Highways, who are call'd *Tun tien tao*. This Tribunal has power to punish Criminals by banishment, as also by confiscation of Goods and loss of Life. And if there be no Visitor in the Province, it has an eye over all the other *Mandarins*, and gives notice to the King of what passes in the Province, when business requires their information. In a word, these two Tribunals do the Office of the six supreme Tribunals of the Court, and are as it were their Substitutes.

Every Province is divided into Districts, and to every District belongs a *Mandarin* call'd *Tao ti*, who is as it were a Visitor, or Inspector into the manners and behaviour of the Officers within his Jurisdiction. He takes care to solicit the Governours of the Towns and Cities to make quick payments of their duties to the King. There are some also that take no less care of the Rivers and Sea Coasts in their Quarters. They that look after the Rivers are call'd *Hu tao*, and the Surveyors of the Sea Coasts *Hai tao*. All these *Mandarins* belong to the Tribunal of Inspectors or Overseers call'd *Co tao*, of which we have already spoken.

All the Cities of the first rank whether Capital or no, have a Tribunal where the Governour of the City or Territory presides, who is a *Mandarin*

of the fourth Order, and is call'd *Chi fu*. He has three Assessors, the first call'd *Tum chi*, the second *Tum puon*, and the third *Chui Quen*, who are of the sixth and seventh Order. They are also call'd second, third and fourth Lord, of the second, third or fourth Chair, or of the second, third or fourth City; in regard the President is call'd the first Lord, the first Chair, and the first City.

There are four other interior *Mandarins* call'd *Kim lie chu fu*, *Chao mo*, and *Kim kiao*, which are onely of the seventh, eighth or ninth Order. The Employment of this Tribunal is the same with that of the Governour of *Pe Kim*. All the Cities of the Empire are provided with such *Mandarins* as these. But if it be a place of great trade, or that the Territory be of a large extent, then the number of these *Mandarins* is doubl'd.

The Cities of the second rank call'd *Cheu* are of two sorts. Those of the first sort are subject to the Capital's onely, as the Cities of the first Rank, and have Cities which depend upon them. Those of the second sort are subject to the Cities of the first Order, whether they have Cities depending upon them or no. The President of these Cities is call'd *Chi cheu*. He is of the second degree of the fifth Order, and has two Assessors; of which the first is call'd *Cheu tum*, and the second *Cheu puon*, who are of the second degree of the sixth and second Order. He has under him also a third *Mandarin* call'd *Li mo*, of the second degree of the ninth Order. The people call this Governour *Tai Tè*, or the great or first Lord; the other three the second, third or fourth Lord. Their Employment is the same with the Governours of the Cities of the first Rank.

All the other Cities of the Empire have a Tribunal, of which the President is call'd *Chi bien*, and

and is of the first degree of the seventh Order. He has also two Assessors, of which the first is call'd *Hien chim*, of the eighth Order; and the second who is of the Ninth is call'd *Chu fu*. He has also a third under him who is call'd *Tien fu*, who is of no Order, but if he acquit himself well of his employment for three years, the Governor of the City gives him a Certificate to the Governour of the Superiour City, and the Governour of that City to the Governour of the Capital. The last Governour certifies to the two grand Tribunals of the Capital City, and they to the Viceroy. The Viceroy writes to the grand Tribunal of the *Mandarins*, and they to the Counsellors of State, who inform the King: and by him generally he is made a *Mandarin* of the eighth or ninth Order. This is the Road which the *Mandarins* observe for their promotion to new dignities. But this good Fortune never befalls them, if they do not purchase it by Presents proportionable to what they may squeeze out of their Employments; and this kind of trade is driven as openly as if it were an establish'd Law among them. This is the reason that Justice and Employments are sold as at an outcry, all over the Empire, but more especially at Court; so that there is no body but the King who can be properly said to mind the publick good, all the rest regarding nothing but their private interests. And of this manner of proceeding I will bring ye one example, of which I myself was an eye witness.

There was a young Gentleman whose name was *Simon*, a very good Christian, who was a *Mandarin* of a City of the second Rank, by a particular favour which the Emperour shew'd him, in regard his Father, Viceroy of the Province of *Xen si*,

was slain fighting against an Army of Robbers that had rais'd a Rebellion in the Province. The three years of his Employment being expired, he was advanced to be *Mandarin* of a City of the first Rank, and after the expiration of that Employment he repaired to Court, according to the custom, in hopes to be preferred to another City yet more considerable for the recompence of his Services duely perform'd. The King retir'd his Petition to the Tribunal of the *Mandarins*. Presently Letters were sent him from that Tribunal to let him know, that if he would deposite in a third hand fourteen *Pao* of Silver, which amounts to about a hundred thousand Crowns, they would give him the Government of the City of *Tan-tan* in the Province of *Nan-si*; which is one of the best peopl'd, the most remarkable for Trade, and the richest Cities of the whole Empire. To which this virtuous Christian return'd for answer, that if he had such a sum by him, nay though it were far less, he would never go about to move for any more employment, in regard a smaller sum than that would suffice him to live at his ease. Nor did he think it convenient to take up so large a sum at great interest, as others did; by which they were forc'd for satisfaction of their Creditors, and to glut their insatiate avarice, to turn real Tyrants and greedy Wolves, that devour'd the Cities, and oppress the miserable people wherever they came, which they were otherwise bound to protect and defend. So that they might dispose of that Employment to him that was able to purchase it; but that for his part he would be contented with what fell to his lot. Now it is the custom to write as many names of Cities as there are *Mandarins* that stand for Employments, upon little thin boards, which

are thrown into a Vessel, and every one is Governour of that City of which he draws the Name. Nevertheless when a man has agreed with the Tribunal, the Tablets are so order'd that the Person draws the City which he desires. However this Artifice fail'd a *Mandarin* in the year 1669, who had given a good Summ to a Prothonotary, who had promis'd him the ready draught of a City of great Trade, and not far distant. For he drew a miserable City in the Province of *Quei cheu*, the most remote and the poorest in the whole Empire. Thereupon the wretched and unfortunate *Mandarin* quite out of his wits at his ill Success, without any respect to the Tribunal, or the presence of above three hundred *Mandarins*, rose up all in a rage (for they draw upon their knees) crying out with a loud voice he was undone, and throwing off his Robe and his Cap, fell upon the Prothonotary, threw him upon the ground, and with his Foot and Fist belabouring the poor Officer, cry'd out, Knave and Impostor as thou art, where is the money that I gave thee? where is the City of which thou gav'st me a promise, with many other reproaches of the same Nature? Thereupon the Tribunal broke up, and the *Mandarin* and the Prothonotary were both committed to the Prison of the Criminal Tribunal, where they were both in great hazard of being condemn'd to death. For such sort of merchandizing is death by the Laws, besides that the scandalous Circumstances of the Action render'd the Crime much more enormous.

In all the Towns and Cities of the Empire there is a Tribunal compos'd of a President, and at least two or three Assessours; which is call'd *Kiao quon*, or Judges of the men of Letters. For, that their

business is to take care of Learning and Learned Men ; and more especially to overlook the Batchelours of Art, which are very numerous, and frequently very poor, yet trusting to their Privileges, become bold and insolent, and practice many Acts of Violence and Knavery to get Money from Poor and Rich, and many times throw off that respect which is due to the Presidents and Governours. Therefore the Ancient Kings with much prudence erected this Court to apprehend and punish them, either by whipping or other penalties according to their demerits, and to degrade them if incorrigible. Which is the reason that the Batchelours both fear and respect those *Mandarins* after an extraordinary manner. This Court also has power to assemble from time to time, all the Learned Men of the City ; that is to say, the Batchelours, Licentiates, Doctors and old *Mandarins* excus'd from Service by reason of their Age, to treat of Sciences and Vertue. To which purpose they give them Themes taken out of their Books, upon which they make several Comments, which this Tribunal examines, & publickly either applaud or discommends ; so that these Officers are rather Professours than *Mandarins*. Besides these *Mandarins* which are common to all the Empire, there are other Tribunals appropriated to particular Places and Provinces : as the *Mandarins* of the Salt ; who take care to distribute it over all *China* by publick undertakers, and to prevent private Merchants from uttering any, to the prejudice of the King's Revenue. Other *Mandarins* there are who are as it were Stewards of the Rents belonging to the King and the great Lords, more especially in the Provinces that lye upon the Sea. There is also another Tribunal call'd *Ti Kiu Sa*, and by

the *Portugueses Tai qui si* For indeed the *Portugueses* corrupt all the *Chinese* words : For the City of *Hiam Xan* or the Mount of Odours, they call *Ham Sam*. *Ma Cao* is call'd *Ama gao*. That is to say, the Bay or Gulph of the Idol *Ama*. For *Gao* signifies a Bay ; and *Ama* is the Name of an Idol, which is worship'd in that Part.

These are the Tribunals of the Letter'd *Mandarins* : Those of the Military *Mandarins* are yet more numerous. For besides that they are in all Places where the Tribunal of the Learned *Mandarins* are erected, they are also in several important Places that separate the Provinces, in all Ports and Bays, and many more upon the Frontiers next to *Tartary*. There is likewise sent from the Court a Catalogue of all the Learned *Mandarins* which is printed and reprinted every Season of the Year, wherein are set down the Names, the Titles, the Countrey and the Time when every one receiv'd their Degrees. And such another Catalogue is printed of the Military *Mandarins*. The Number of the Learned *Mandarins* over all the Empire is thirteen Thousand six Hundred forty Seven, and that of the Military *Mandarins* amounts to eighteen Thousand five hundred and twenty : in all thirty two Thousand one hundred sixty seven *Mandarins*, which though it be most certain may seem a thing incredible. Though their Distribution, their Distinction, and their Subordination as much surpasses belief : It seems as if the Legislators had omitted nothing, and that they had foreseen all Inconveniences that were to be fear'd. So that I am perswaded no Kingdom in the World could be better govern'd or more happy, if the Conduct and Probity of the Officers were but answerable to the Institution of the Government. But in regard they

have no knowledge of the True God, nor of the Eternal Rewards and Punishments of the other World, they are subject to no remorse of Conscience; they place all their happiness in Pleasure, in Dignity and Riches; and therefore to obtain these fading Advantages they violate all the Laws of God and Man; trampling under foot Religion, Reason, Justice, Honesty, and all the Rights of Consanguinity and Friendship. The Inferiour Officers mind nothing but how to defraud the Superiour *Mandarins*; they the Supream Tribunals, and all together how to cheat the King: Which they know how to do with so much cunning and address, making use in their memorials of words and expressions so soft, so honest, so respectful, so humble and full of Adulation; and so plausible and seemingly disinterested, that the Princes Prince frequently takes them for solemn Truths. So that the People themselves continually oppress'd and oppress'd, without any reason, murder and rapine, seditions and Revolts; which have caus'd so much trouble and so many Changes in the Empire. Nevertheless there is no reason that the Excellency and Perfection of the Laws of *China* should suffer for the depravity and wickedness of the Magistrates.

CHAP. XVI.

Of the Grandeur of the Emperour of China, and of his Revenues.

I Have observ'd in the third Chapter the three Opinions which the *Chineses* have concerning the

the beginning of their Empire. Nor do they esteem their Kings to be of less Antiquity, in regard their Government has been always Monarchical and absolute without any mixture of Aristocracy. I have also observ'd that *Cun fu cius*, and all the Learned Men reject the first Opinion as merely fabulous. I shall therefore only add, that according to the second Opinion that the *Chineses* were under the Government of Kings two thousand nine hundred fifty two years before the Birth of Christ. King *Fohi* was the first of their Kings, and the Founder of their Empire, which began in the Province of *Xen si*, the most western part of *China* toward the North. The *Chineses* paint this King cloath'd with the leaves of Trees, and all agree that his Kingdom was of no great extent at first, nor his People very numerous. Their Histories relate, how that when this King began to reign, the *Chineses* liv'd upon Herbs and wild Fruits, drank the Blood of Beasts, and clad themselves in Skins. But that he taught them to make Nets as well for Hunting as Fishing, and was the first inventor of the *Chinese* Letters. All the Learned believ'd this Opinion probable, and some there are that hold it for certain and unquestionable. In a word it seems very probable, that *Fohi* might be the first King of *China*; in the regard that if we set aside the Fables which the *Chineses* have added, and of which the *Greeks* and *Romans* are no less guilty when they speak of their first Founders, the Sequel of their Story and the successive Train of their Kings seems to have much of Truth. For according to the Computation of their Histories and Chronologies, we clearly find that the first King of *China* began to reign about two hundred years after the universal deluge according to the

Version

Version of the seventy Interpreters. In which time the Descendants of *Noah* might well spread themselves to the farther end of *Asia*; seeing that within the same space they expanded themselves over all the Western Parts of *Asia*, into *Africa* and a good part of *Europe*.

The third Opinion asserts that the first King of *China* was *Tao*, who according to their Chronology began to reign four thousand and twenty five years ago. Their Histories relate that in his time there were both Mathematicians and Astrologers; that he caus'd great Ditches and Channells to be made for the draining away of the Waters of the Grand Deluge, that till then cover'd the Valleys and the Champaign Grounds. This King was a Prince illustrious for his Vertues and his Transcendent parts, and is still honour'd as one of the wisest and most vertuous Princes of *China*: this Opinion passes for currant and unquestionable among the *Chineses*. And all the Fathers that have had the greatest Knowledge and Insight into their Books and Histories, hold this latter Opinion for certain, and the second for probable. And because that according to the Version of the Holy Scripture call'd the Vulgar, it would of necessity follow that *Tobi* and *Tao* must have been born and reign'd before the Deluge, therefore we are forc'd in this Countrey to follow the Version of the Seventy. Which being granted, the History of this Empire seems very probable, well trac'd, and conformable not only to the *Egyptian*, *Assyrian*, *Greek* and *Roman* Histories, but which is yet far more surprizing, to the Chronology of Sacred Scripture.

According to the second Opinion then which is most probable, from King *Tobi*, who began to reign

reign about two hundred years after the Deluge to the Emperour *Cam Hi*, who reign'd in the year 1668. There have been two hundred thirty six Kings, divided into twenty two different Families, who have govern'd this Empire for the space of four thousand five hundred thirty four years. Which Families endur'd for a longer or lesser time, according as they govern'd well or ill; and till another revolting, put the King to death, routed out all the Princes of his Family, and all the Nobility which he had rais'd, and made himself Master of the Empire. At the beginning these Rebels were either Petty Kings or Great Lords: But afterwards they happen'd to be Men of low Birth and mean Condition. The first King of the preceding Family, was a Person of very obscure Parentage, whose Name was *Chum*. He was a long time a Servant among the Priests of the Idols; after which, he betook himself to be a Robber upon the High-way. Afterwards being banish'd he put himself at the head of certain Freebooters, and after a great deal of prosperous Success made himself Master of the Empire. At his Coronation he call'd himself *Hum Vu*, or the Valiant and Warlike: but then the Learned Flatterers advanc'd his Titles, and call'd him *Tai Mim*, which signifies a Reign of great Luster. His Posterity reign'd in *China* two hundred seventy six Years, and till the Year 1643, that the *Tartars* made themselves Masters of the Empire, and destroy'd the Royal Family. All those that revolt pretend that it is by the decree of Heaven, that sent them to ease the People oppress'd by the Tyranny of their Governours: And this Opinion, or rather Vision finds so much credit in the Priests of the *Chineses*, and is so deeply rooted in their

their minds as if it were one of the greatest Truths in the World, insomuch that there is hardly one among them that does not hope to be an Emperour at one time or other : And this is the reason of those frequent Revolts which we find in this Empire, to day in one Province, to morrow in another; nay many times onely in one City or in one Town. Many times you shall see a miserable Wretch advanc'd to be a King, sometimes by a Troop of fifty Bandity, sometimes by a hundred or two hundred Peasants, but more frequently by a certain Sect of Idolaters, who make a Profession of creating new Kings, and establishing a new Government in the Empire. 'Tis a wonderfull thing to see the Comedies, or rather Tragedies, which are acted every day upon the Theatre of this Empire. For he that but to day was but an ignominious Robber, and under that Notion both dreaded and hated, let him but shift his Habit, and take upon him the Crown, the Robes and Ornaments of a King, and the same Man to morrow shall be belov'd and respected by all the World, and though he is known to be of vile and abject Birth, they shall presently call him the Son of Heaven, and Lord of the Universe. For that the *Chineses*, as we have said, call their Kingdom *Tien Hia*, that is to say, all that which is under the Heaven, or *Su hai Chinun*, that is to say, all that is between the four Seas. Titles conformable to their Pride and their Ignorance, and to their scorn of Strangers : So that it is the same thing among them, to call a Man Master of all that is under the Heaven, or between the four Seas, as to call him King of *China*.

The *Chineses* give their Emperour several lofty and magnificent Titles. For example, they call him

him *Tien Hu*, Son of Heaven; *Xim Tien Hu*, Holy Son of Heaven; *Hoam Ti*, August and Great Emperour; *Xim Xoam*, Holy Emperour; *Hoam Xam*, August Sovereign; *Xim Kium*, Holy Prince; *Xim Xam*, Holy Sovereignty; *Que Chu*, Lord of the Kingdom; *Chao Tim*, Palace Royal; *Van Sui*, ten thousand years; with several other Titles full of Grandeur and Majesty, which I omit for fear of being tedious. So that 'tis the same thing to say Son of Heaven, or ten thousand Years, or Palace Royal, as to say King or Emperour : Yet notwithstanding all these idle flatteries, this Prince is far from being so vain as the King of *Monomotopa*, who believes it to be in his Power to command the Sun, the Moon and Stars; or so ambitiously Politick as the King of *Siam*, who knowing by experience that the great River that crosses his Countrey overflows its banks every year at a certain Season, and that it returns again by degrees within a certain time, marches forth in great pomp out of his Palace, to command the Waters to retire, and fall down into the Sea. For though the *Chineses* give these great Titles to their King, and though he suffers them, yet neither he, nor they, at least the learned and more prudent sort, are so unprovided of reason, as to believe him to be the real Son of Heaven : but onely that he is an Adopted Son, whom Heaven has made choice of to be Lord of the Empire, for the Government and Defence of the People. Nevertheless we cannot deny but that these Titles demonstrate not a little presumption in those that ascribe, and in him that assumes them. But it is in some measure excusable in a Pagan People, and which inhabit an Empire so spacious, so puissant and so flourishing. So much the rather, for that the King never makes use of them,

them, when he speaks of himself. For in private he onely uses the word *Ngo*, or *我*, and which is common to all his Subjects: and when he speaks in publick seated upon his Throne he uses the word *Chin*, which signifies the same, onely with this difference, that no other Person but himself can make use of it; wherein he is more modest than many of our Princes, who are continually swelling out the Catalogues of their affected Titles with new Additions.

The most part of sovereign Princes create Dukes, Marquisses, and other great Lords, as well as the Emperour of *China*; but he outvies them in this, that of late days he takes upon him a power of making Gods and Idols. It was formerly a custom in this Empire, that when the King was desirous to recompence the merits of any Illustrious person for the great Services which he had done the Kingdom, he built him up after his death a magnificent Palace, where his name was usually set up engraven in Gold, with Titles and Encomiums proportionable to his Merits. For example; Somewhat above a thousand years agoe, there was in *China* a most renowned Captain, who for several years defended the Empire and the People, and restor'd the King and Kingdom to its ancient lustre, after he had wone several famous Victories, with vast labour and toils, with great expence of Blood, and at length the loss of his own Blood, while bravely fighting against the Rebels of his King and Countrey. Therefore in acknowledgment of so much fidelity and so many heroick actions, the Emperour resolv'd after his death to keep up that honour which he had so well preserv'd in his life-time. To which purpose he built him a magnificent Temple, wherein he put his Statue, and

and declar'd him Emperour of all *China*. This valiant Captain and several others of equal vertue are now ador'd, as Pagods or Deities, by the King and all the *Chineses*, who forgetting that the intention of their Ancestours was onely to honour vertuous persons, and to excite and encourage others by their example to be valiant and faithful, lost by degrees the knowledge of what they formerly had obtain'd, that there was but one onely God, and plung'd themselves headlong into Idolatry. At present the Kings assume to themselves a privilege to deifie whom they please, as it was anciently the custome of the Senate of *Rome*; of which I shall here produce two instances that merit observation. When Father *Matthew Ricci* first enter'd into *China*, it was govern'd by the Emperour *Van Lie*, whose Reign which lasted eight and forty years was no less happy for the Kingdom, which he all along maintain'd in peace and plenty, than he himself was unfortunate in the Government of his Family. For he made choice for Tutor to the Prince who was heir to the Crown, of a *Chiao* or Counsellor of State, a person of great Policy and great Learning, whose name was *Chiao Kie Chen*. This person abusing the easie freedom which he had of entering into the Palace, which his great Reputation and Dignity allow'd him, insinuated himself into that Familiarity with the Emperour's Mother, that she abandon'd her self entirely to the lust of that great Officer; which when the Emperour came to understand, he forthwith put him to death. As for the Lady, she lay deeply to heart the affront, and death of the *Chiao*, and fearing the same destiny her self, within a few days fell sick and dy'd. But then the Emperour in some measure to repair the Reputation of his Mother

her by giving her Honours more than ordinary, solemnly declar'd that she was *Kieu Lien pu fa*, that is to say, a Goddess of nine Flowers; and erected her Temples over the whole Empire, where she is ador'd under this Title, as the *Curtisan Flora* was honour'd among the *Romans* for the Goddess of Flowers. After the death of this *Colao*, the *Mandarins* advis'd the Emperour to burn the Commentaries which he had made upon the Books compos'd by *Cun fu jius*: but he answer'd them with his wonted prudence, that he only punish'd his evil deeds, and not the good Works which he had made for the Instruction of the Prince and the whole Empire. In short, that Commentary is the most excellent Piece which the *Chineses* have upon that Subject. It is full of Moral Discourses well handl'd; full of solid Maxims and Arguments; and of clear and true Decisions of many difficult Controversies: and for those reasons it is a Book which our Fathers who have acquir'd the Knowledge of the Language study very much.

It is about four hundred years ago, that a *Bonze* of the Sect of those that never shave their heads, yet marry, by the *Chineses* call'd *Tao Su*, so insinuated himself into the Affection of the Prince then reigning, by means of his Skill in Chymistry, and after that by his Magick Arts, and other Diabolical Inventions, that he not only esteem'd him as one that was more than a Man during his life, but also after his Death declar'd him God and Lord of Heaven, of the Sun, the Moon and Stars. By these two examples it is evident, how great the Ignorance of the People is, to believe that the Emperour has a power to make an Almighty God of a feeble miserable Man; and

to what an excess the Flattery of the Learned extends it self, who not only approve, but persuade the King to Actions so contrary to all manner of Reason. Which gives us an opportunity to convince them with the greatest ease in the World by this *Dilemma*. Either the King is more powerfull than this *Pagod*, or this *Deity*; or this *Pagod* is more powerfull than the King. If they say that the King is more powerfull, How comes it then to pass, say we, that the King throws himself upon his Knees before the *Pagod*, and adores him by bowing his head to the earth? Why does he offer him Incense? Why does he implore of him long life for himself, and peace for his Kingdom, with several other blessings? If they say, as usual they do, that the *Pagod* is more powerfull, then we answer them thus. This Power cannot proceed from any other reason, but only that he is a *Pagod*. Now it is the King that makes the *Pagod*; and therefore the King is more powerfull than He. And to let them see that the *Pagod* has no Power, we ask them whether the King can grant them long Life, Health, Children, &c. They answer that he is so far from being able to grant these blessings to them, that he cannot bestow them upon himself. Which being really so, we reply, that seeing the *Pagod* derives all the Power he has from the King, and that the King cannot give him that Power which he has not himself, as you your selves confess; it follows evidently that the *Pagod* has no Power at all. They understand the force of reason well enough, and some of them abandon their Errours to embrace the Truth: but for the most part they answer with a great deal of Civility; *Tjai lai lim Kiao*, we will return another time to hear your Doctrine: Which is the very

same answer which the *Arcopagites* made St. Paul.

We now come to the Revenues of this puissant Monarch, which are pay'd into his Treasures and Magazines every year. There are pay'd into the Treasury every year, eighteen Millions and six hundred thousand Crowns in Silver, not including his Tolls and Customs upon what are bought and sold over the whole Empire, nor the profit of some Millions which the King lends at excessive Interest, nor the Revenues of his Crown Lands, his Woods and Gardens which are very great. Nor the Money which comes by Confiscations which happen every day in that Court, and the Sales of Goods immoveable confiscated for High Treason, and levy'd upon the Estates of Rebels, Robbers of the King's Money, or that robb the People of a thousand Crowns and upward, or that are convicted of heinous Crimes, or commit great Miscarriages in the Exercise of their Trusts; or in several other Cases where the Avarice of the Chief Ministers resolve to have a pretence to despoyle their Inferiours. There are pay'd into the Treasury under the Name of the Queens Revenues, eighteen hundred twenty three thousand nine hundred sixty two Crowns.

Into the Magazines of the Court are carry'd every year, forty three Millions three hundred twenty eight thousand eight hundred thirty four Sacks of Rice and Wheat.

2. Thirteen hundred and fifteen thousand nine hundred thirty seven Loaves of Salt; each Loaf weighing fifty Pound.

3. Two hundred fifty eight Pound of very fine Vermillion.

4. Four

4. Four score and fourteen thousand seven hundred thirty seven Pound of Varnish.

5. Thirty eight thousand five hundred and fifty Pound of dry'd Fruits, as Raisons, Figs, Wallnuts, Chestnuts, &c.

Into the King's Wardrobes are brought sixteen hundred fifty five thousand four hundred thirty two Pounds of Pieces of Silk of several Colours, as Velvets, Satins, Damasks and other sorts, not including the Royal habits which are brought in the Barks of which we have already spoken.

2. Four hundred seventy six thousand two hundred and seventy Pieces of light Silks, such as the *Chineses* wear in Summer.

3. Two hundred seventy two thousand nine hundred and three Pounds of Raw Silk.

4. Three hundred four score and sixteen thousand four hundred and four score Pieces of Cotton Cloath.

5. Four hundred sixty four thousand two hundred and seventeen Pounds of Cotton.

6. Fifty sixty thousand two hundred and four score Pieces of Flaxen Cloath.

Lastly, Twenty one thousand four hundred and seventy Sacks of Beans for the King's Horses instead of Oats. And two Millions five hundred four score and eighteen thousand, five hundred four score and three Bottles of Straw, every Bottle weighing fifteen Pound. These two last Proportions were so order'd under the *Chinese* Kings, but at present they are advanc'd to treble, nay quadruple the Quantity, by reason of the great Number of Horses which the *Tartars* keep.

Besides these things which I took out of the *Chinese* Author already quoted, there are several other sorts of Provision brought to Court, as the Particular duty's of Tenants and Proprietours of Lands; as Oxen, Sheep, Pigs, Geese, Ducks, Hens and other Domestick Fowl: Also Venison or wild Flesh, as Bears, Deer, Hares, Rabbits, Pheasants, Partridges, with other land and water Fowl: Fish, as Barbels, Trouts very large, and several other sorts, all excellent in their Kinds, of which I cannot give the Names in *Portuguese*. All sorts of Garden herbs, as green and fresh in the middle of Winter, which is very sharp in that Court, as in the midst of Spring. Wherein we must acknowledge the wonderfull Industry of that Nation: For they preserve all those sorts of Plants in places prepar'd on purpose, or else by the means of subterranean Ovens, which they warm to what degree of heat they please: So that you cannot believe it to be an Artificial heat unless you see it. They also bring Oyl, Butter, Vinegar, and all sorts of Spice; precious Wines from all parts and various Compositions of Waters: Meal, Bread, March-panes, and Biskets of several sorts: Together with all manner of Fruit which we have in *Europe*, Melons, Cucumbers, Grapes, Cherries, Peaches, Pears, Apples, and many other sorts which we have not. I cannot tell the precise quantity of these things, which are daily brought to the Court; however I can safely say, there is such an abundance of every thing that it is almost incredible, and would be more surprizing, were I able to give you a just Account. And therefore to give the Reader an *Idea* of the Plenty I have seen, I shall only add this short Relation.

Upon

Upon the eighth of *December* 1669. the King order'd three *Mandarins* to come and burn Incense before the Tomb of Father *John Adam*, on purpose to do him a particular Honour; and farther order'd three hunder'd twenty five Crowns to be given to the three Fathers then at Court of which I was one, to defray the Charges of his Funeral. Several *Mandarins* that were our friends, and the greatest part of the Christians of *Pekim* invited themselves to the Ceremony which was very neat and exactly perform'd; but that is not to my purpose. The next day we went according to Custom, to return our humble Thanks to the Emperour for so extraordinary a favour. Which when we had done; his Majesty sent a Messenger to us to bid us stay, for that he had something more to say to us. We waited above an hour, and about three a Clock in the Afternoon we were carry'd into the Royal Hall, where the Emperour was seated in his Throne, and commanded us to seat our selves at the first Table of the third Rank on the Right side. We obey'd; and then most of the Principal Officers that reside in the Court, among which many were of the Blood Royal, took their places according to their degrees. There were two hunder'd and fifty Tables, and upon every one four and twenty Silver Plates about a hands breadth and a half in Diameter, set one above another after the manner of the *Tartars*; that is to say, one upon the Table, the rest at a distance one from another in the Air, their Edges being supported by the Edges of the first; all full of Viands, and several sorts of Fruits and Confitures, but without any Potages. At the beginning of the Feast the Emperour sent us from his own Table, two Plates of Gold as big

R. 4.

as

as the Silver ones, full of Preserves and excellently tasted Fruits. About the middle of the Repast, he sent us another Plate of Gold, wherein were twenty Apples of the largest and best in the Kingdom, call'd by the Name of *Pin quo*. At the end of the Feast he sent us another Plate full of Pears, and those Apples of Gold, of which we have spoken in another Place. The favour which the Emperour did us at that time, seem'd to us surprizingly extraordinary; as it did to all those that heard the Relation of it: but it was no more than what was usual, to all the rest that were invited; in regard they are feasted by the King in the same manner every day. Not but that at other times upon certain occasions of publick rejoicing he treats much more magnificently all the Great Lords and *Mandarins* of the Court, which are about five thousand. By which the Reader may readily conjecture at the Grandeur and Puissance of this Emperour; and that the abundance of Provisions which is brought continually to the Court, is far beyond the Relation which I have made.

Notes upon the sixteenth Chapter.

Father Magaillans had already spoken of the three Opinions of the Chinese concerning the Antiquity of China. And I make no question but that if he had liv'd to finish this Work, he would have put all that he says of it in the same Chapter. However I did not think it proper for me to pare off any thing from this Chapter; as well for that I would not make an Alteration so considerable, as for that the Authour has inserted several new and curious Circumstances, and for that the matter is
also

also of great moment. Besides that this Chapter being compos'd in the year 1669. serves for a Confirmation of the third, which F. Magaillans had written in the year before; as may be seen by the difference of the dates which he sets down in this Work.

CHAP. XVII.

A Description of the City of Pe Kim: Of the Walls that enclose the Emperour's Palace: And the form of the principal Houses of China.

THE City or Court of *Pe Kim* is seated in a Plain. It forms a vast Square; each of the Sides of which is twelve *Chinese* Furlongs in length, which make about three *Italian* Miles, or near a *Portugal* League. It has nine Gates; three upon the South Side, and two upon each of the other Sides: Not twelve Gates, according to the Relation of F. Martini in his Atlas p. 29. wherein he seems to have follow'd M. Polo. l. 2. c. 7. This City is now inhabited by the *Tartars* and their Troops divided into eight Quarters or Banners, as they call 'em. But in regard that under the preceding Kings the Inhabitants were so multiply'd that the Capital was not sufficient to contain them, nor the nine Suburbs answering to the nine Gates; which if they are not every one a great City, are at least as big as many great Boroughs; there was a new City built, of a square form like the Old one; of which each of the Sides is six *Chinese* Furlongs, or an *Italian* Mile and a half in length.

length, having the North Side joyning to the South Side of the Old City. It has seven Gates and every one a Suburb well peopled; more especially that which looks toward the West; for that is the Side where all that come from all Parts of the Empire enter into the Capital City. Both the one and the other City is divided into five Quarters, or Jurisdictions, as we have said in the fourteenth Chapter. The principal Streets, some run from the North to the South, others from the East to the West. But they are all so straight, so long, so broad and so well proportion'd, that it is easie to see they were mark'd out with a line, and not built by hap hazard, as in our Cities of *Europe*. The little Streets run all from the East to the West, and divide all the Space between the great Streets into equal and proportionable Islands. Both the one and the other are known by their particular Names, as the Street of the *King's Knives*, the *White Tower*-Street, the *Iron Lyons*-Street, the *Fish*-Street, the *Aquacity*-Street, and so of the rest. There is a Book to be sold that speaks of the Names and Situation of the Streets, which serves for the use of the *Lacquies* that attend upon the *Mandarins* in their Visits, and to their Tribunals, and carry their Presents, their Letters, and their Orders to several Parts of the City and Empire. For they are continually sending a great Number all over the Kingdom. Whence comes that Proverb so often in the Mouths of the *Chineses*, that the Provinces send *Mandarins* to *Pe Kim*, and *Pe Kim* in exchange sends them none but *Lacquies* and Messengers. And indeed it is a rare thing to meet with a *Mandarin* who is a Native of that City. The fairest of all the Streets is that which is call'd *Cham gan kiai*, or the Street of perpetual

Repose

Repose. It runs from East to West, bounded on the North side by the Walls of the King's Palace, and upon the South side by several Tribunals, and Palaces of great Lords. It is so spacious, that it is about thirty Fathoms broad; and so famously known, that the Learned in their writings make use of it to signify the whole City, taking a part for the whole. For it is the same thing to say, such a one lives in the Street of perpetual repose, as to say he lives at *Pe Kim*. If the Houses were but high, and built to the Street like ours, the City would shew much more stately. But they are all low Buildings, to shew the respect which they have to the King's Palace. Yet there are some Palaces that belong to the great Lords, which are lofty and magnificent. But they are built backward, so that you see nothing to the Street but a great Gate, which has houses on each Side, inhabited by their Domesticks or by Merchants and handycraft Tradesmen. However this is very convenient for publick convenience: For in our Cities a great part of the Streets is taken up by Houses of Noble Men, so that the Inhabitants are forc'd to go a great way to Market. Whereas at *Pe Kim*, and in all the other Cities of *China*, there is every thing to be sold at your Door for entertainment, subsistence or pleasure. For these little Houses are as so many Magazines or Markets, Shops and Taverns. But for the Multitude of People, so numerous it is, that I dare not presume to utter it, nor do I know how to make it understood. All the Streets both of the old and new City are crowded with People, as well the small Streets as the great, as well those at the farther ends as those in the hart of the Place. The Throng is every where so great, that there

there is nothing to compare with it but the Fairs and Processions of *Europe*.

The Emperour's Palace is seated in the midst of this great City, and fronts toward the South, according to the Custom of that Empire, where you shall rarely see a City, Palace or House of any great Person which does not face that Point of the Compass. It is surrounded with a double enclosure of walls, one within the other, in form of a long Square. The outward Enclosure is a Wall of an extraordinary height and thickness, plaister'd both within and without with red Mortar, and cover'd with a small Roof of varnish'd Bricks of a yellow Gold Colour, lay'd with great Art and Agreement. The length of it from the South to the North Gate is eight *Chinese* Furlongs, or two *Italian* Miles. This Enclosure has four Gates, one in the middle of each Side; and every Gate compos'd of three Portals of which the middlemost is always kept shut, and never open'd but onely for the King. The rest are always open to those that go in and out of the Palace from break of day, till the Bell rings for clearing the Palace, except the South Gates, which are never but half open, unless the King goes out or in. In the time of the *Chinese* Kings, there was a guard of thirty Souldiers with their Captain, and ten Eunuchs at each Portal; but at present, not above twenty *Tartars* with their Officer. By which it is apparent that *Alvaro Semedo* and *Martini*, who affirm the Guard of every Gate to consist of three thousand Men, and five Elephants was a great Piece of Misinformation; while they took the whole for a part. For there is indeed a Guard of three thousand Men in all, which being distributed into Companys and Squadrons, in their

their turns and so many days in a Month, guard the Gates of the City and of the Palace where there are several others besides those we have mention'd, and several Towers that environ the inner Wall. As for the Elephants, they never stand at the Gates, but in their Stables or rather in their Palace. For they are lodg'd in a spacious Court, in the middle of which there is a large and fair Room, where they are kept in the Summer; but in the Winter they put them into little Stalls by themselves, the Pavements of which are heated with Stoves: with which those Creatures could never endure the Rigour of the Winter in that Climate, where many times they die through the Negligence of those that look after them. Nor are there above five or six which were brought from the Province of *Tun nan*. They never bring them out of their Stables but when the King goes forth in State in order to some publick Solemnity, as to his Sacrifices or the like. All manner of Entrance within these Gates is forbid to the *Bonzes* of *Pagods*, to the Blind, the Lame, the Maim'd, to Beggars, such as have Scars and Wens upon their Faces, or have their Ears or Noses cut, and in a word to all those that have any considerable Deformity.

The inner Wall which immediately encompasses the Palace is extremely high and thick, built of large Brick all equal, and embellish'd with Battlements well contriv'd. It extends from the North to the South six Furlongs or an *Italian* Mile and a half, a Furlong and a half in breadth, and fifteen Furlongs or five Miles wanting a Quarter in Circumference. It has four Gates with large Vaults and Arches; those to the South and North being three-fold, like the Gates of the first Enclosure,

ture, those upon the Sides single. Upon these Gates and upon the four Angles of the Wall eight Towers, or rather eight Halls of an extraordinary Bigness, and very good Workmanship, advance themselves, varnish'd within with a very beautifull red, adorn'd with Flowers of Gold, and cover'd with Tiles varnish'd with yellow. During the Reign of the *Chinese* Kings, twenty Eunuchs kept guard at each of these Gates. But at present the *Tartars* have plac'd in their Rooms forty Souldiers with two Officers. All the *Mandarins* of the Tribunals within the Palace, and all the Officers of the King's Household are allow'd Entrance within this Wall. But all others are severely prohibited, unless they shew a little Table of Wood or Ivory, wherein their Names and the Place where they serve be set down, with the Seal of the *Mandarin* to whom they belong. This second Wall is environ'd with a deep and large Mote lin'd with free Stone, and full of large and excellent Fish. Every Gate has a Draw-Bridge to lay over the Mote, the South Gate excepted, where the Draw bridge lies onely over one Arch.

In the wide Space that separates the two Walls there are several separate Palaces, some round, others square, which are all call'd by their proper Names conformable to the uses and divertisements for which they were design'd; withall so spacious, so rich, and so magnificently adorn'd as might well bessem not onely many Princes but some Kings of *Europe*.

In the same Space, upon the Eastern side, and closely by the Wall, runs a River, over which are built several Bridges, very fair Structures, and all of Marble except the Arch in the middle, where

where there lies a Draw-bridge: and all the other Bridges, of which there are a great Number in the Palace, are no less beautifull and built of the same Materials. On the West side where the Space is much more large, there is a Lake very full of Fish, five Furlongs or an *Italian* Mile and a quarter, and made in the form of a Base-viol. Where it is narrowest it is to be cross'd over a very beautifull Bridge which answers to the Gates of the Walls, at the Ends of which stand two Triumphal Arches of three Arches a Piece: high rais'd, majestick and most excellent Workmanship. This Lake of which *Al. Polo* makes mention, l. 2. c. 6. is environ'd with little Palaces or Houses of Pleasure, built partly in the Water, and part up the Land. The middle of the Lake being full of very beautifull Barges for the King's Use when he has a mind to fish, or to be row'd about the Lake. The remainder of the two East and West Spaces, which is not taken up by the Lake or the separate Palaces, is divided into large and well proportion'd Streets inhabited by the Officers, and Artificers that belong to the King's Palace. In the times of the preceding Kings those Streets contain'd, besides, ten thousand Eunuchs; but they who reign at present have put in their Rooms *Tartars* and *Chineses* of the Province of *Leao*, who are lookt upon as *Tartars* by a peculiar favour. Thus much as to the outside of the Palace; we are now to speak of the inside.

Therefore for the better understanding of that which follows, there are two things to be observ'd. The first, that all the Cities and all the Palaces of the King, the Great Lords, the *Mandarins* and wealthy Persons are so built, that the Gates and Principal Apartments look toward the South.

South. The second, that whereas we build our Lodgings one Story above another, the *Chineſes* build upon the ſame Level one within another; ſo that we poſſeſs the Air and they the Earth. For example, the great Gate that fronts the South, ſtands toward the Street with little Houſes on both ſides, and this is the firſt Apartment. Then you enter into a fine Court, and at the End of that ſtands another Gate, and there's the ſecond Apartment. Behind that lies a more ſpacious Court, joyning to a great *Hall* appointed for the reception of Strangers. Behind that lies a third Court, at the End of which is a fourth Apartment, where the Maſter of the Houſe reſides: behind which lies a fifth Court and a fifth Apartment, where the Maſter lays his Jewels, his moſt coſtly Furniture and his Lumber. Beyond there is a Garden, and at the End of that a ſixth Apartment, with a little Door in the Middle, which is never open'd but upon occaſion or neceſſity. Upon the Eaſt and Weſt ſides of theſe Courts are buildings of meaner Value, which ſerve for Cellars, Larders, Store-houſes, and other Offices belonging to the Family: Onely in the Court adjoining to the great Gate, live the Domeſtick Servants with their Wives and Children. Thus the Houſes of the *Mandarins* and wealthy Perſons are uſually contriv'd: But the Palaces of the great Lords take up more Ground, and have more Rooms, larger and higher according to their Dignity: all things being ſo well regulated in *China*, that neither the *Mandarins* nor great Lords can build their Houſes but conformable to what is ordain'd by the Law.

Notes

Notes upon the ſeventeenth Chapter.

This Chapter is ſo much the more curious, becauſe it contains a very large Deſcription of the Capital City of China, and the ſpacious Palace of the Emperour. All the other Relations without exception, ſpeak very little of it, and generally that very conſuſedly too: but that's not a thing to be wonder'd at. For the Embaſſadors live always retir'd in the Palaces appointed for their Reception: and as for the Miſſionaries they never ſaw Pe kim, unleſs it were onely paſſing through it, or when they were carry'd Priſoners thither in the laſt Perſecution. So that unleſs it were Father Adam, Father Ferdinand, Verbreſt, and F. Magaillans, there were none that could inſtruct us perfectly of the Particulars of this great City: and indeed the latter is the onely Perſon who has given us a Deſcription of it, after a Reſidence in thoſe parts of near five and twenty years. Nevertheless, for the Readers better ſatisfaction, and to furniſh him with a more diſtinct Idea of the Place I thought fit to add to the Deſcription a Ground-plot or Draught of the City of Pe kim and the Emperour's Palace; which I have drawn out with a great deal of care and pains, not putting in anything for which I had not a ſufficient warrant from the Relation of our Authour, as may be ſeen by this Translation and the following Notes. You will find alſo that though this Deſcription be very curious, yet it would have been more perfect had it had a more exact Draught of the City and Emperour's Palace in general, and more Draughts and particular Deſigns of ſeveral Places, as well belonging to the Emperour as to the great Lords, as alſo of the Temples, Triumphal Arches and Bridges, &c. But we may be well content with this Relation till the Jeſuits who are gone to China by

the King's Command, shall be able to send us something more compleat. In the mean time we have not mark'd down above seventy Streets, for that they being all of one Form and Situation, are sufficient to give us an Idea of this spacious City; besides that the Relation does not ascertain the Number; and for that the smallness of the Draught would not allow us to set down any more.

Every side of the City is twelve
Pag. 265. Chinese Furlongs in Length, &c.

Father Martini allows to the Walls of the City no more than the Compass of forty Chinese Furlongs. But we are rather to believe Father Magaillans, who could not choose but be better inform'd, and makes 'em forty eight Furlongs in Circuit. Father Martini tells us also that the Walls were built by the Directions of the Emperour Tai Sungus, the third of the Family of Tai min, who began his Reign in the year 1404. Father Couplet in his Chronology calls this Emperour Chim Su, or Yum lo; and says moreover that he did not translate the Seat of the Empire from Nam Kim to Pe kim till the seventh year of his Reign, or the year, 1411.

It has nine Gates, and not twelve
Pag. 265. as Father Martini tells us.

What our Authour says here concerning the Number of the Gates is confirm'd by Peter Semedo, Father Adam Schall, and Father Couplet in his Chronology, who all agree that there are but nine Gates belonging to the City of Pe kim

They

They built a new square City of
Pag. 265. which every Side is six Chinese Furlongs, &c.

It has seven Gates, and every Gate opens into a Suburb, &c.

Here I meet with three Difficulties that very much puzzle me; the first, as to the Largeness of the new City; the second in reference to the Situation of the Gates: and the third, as to the Number of the Suburbs of the two Cities.

Father Magaillans tells us that the new City is square, and that each side is six Furlongs in length. Which if it were so, the new City would be twenty four Chinese Furlongs in Circumference; and the Ground-plot would be but a fourth part in proportion to that of the other City; that is to say, that it would not take up above a fourth part of the Ground which the Old City does, which to me seems too small for two Reasons. The first, because that Father Adam tells us, that after the Conquest of China, the Tartars reserv'd the old City for themselves, and constrain'd all the Chinese to retire into the new; which being so small could never be capable to contain them; so much the rather, because he adds that it was in good part inhabited in the Time of the Chinese Emperours. Secondly, because the same Father positively tells us, that the new City from the East to the West is longer by four Furlongs than the old one: but that from the North to the South it is not above half so broad as the ancient City. And so it follows that the new City could not be above six Furlongs broad, as F. Magaillans relates; but it would be sixteen Furlongs in length, and forty four in circumference. Now Father Adam is a Testimony of great Authority, as well as Father Magaillans.

therefore to reconcile them both together we must of necessity conclude, that F. Magaillans speaks onely of the breadth of the new City or the sides that look toward the East and West, which are not full out six Furlongs in length. Nevertheless, untill we have better Information, I do not think it behoves us to reject the Description of F. Magaillans, and therefore in the Draught I have made the new City perfectly square, leaving to every Man his liberty to adhere to which Opinion he pleases. According to these Measures the Circuit of the Ancient City of Pe kim, of twelve Furlongs to the League of twenty Leagues to the Degree (and not twelve and a half, as we have already agreed in) would amount to four Leagues or forty eight Furlongs; and the Ground that would take up a hundred and forty four Furlongs. And the new City according to F. Magaillans would take up a fourth Part of the old one, or thirty six square Furlongs, and both together a hundred and four score square Furlongs.

According to Father Adam the new City would be four score Furlongs in Circuit, the Ground-plot four score and sixteen Furlongs, and both together a hundred and forty Furlongs square.

The Statute of the Holland Embassie, makes the compass of both the Cities of Pe kim to be five Leagues of twenty to a Degree; which agrees with the Computation of F. Magaillans, who allows the Circuit of both to be sixty Furlongs, but according to the Measures of F. Adam, they are sixty eight Furlongs in Circumference, or five Leagues and two thirds.

Now if we compare Pe kim with some other Cities, we shall find that both Cities taken together, are much less than Nan kim or Kiam nan; though according to Martini, Semedo and Trigaut they are much better peopled. Semedo and Trigaut make Nan kim to be a square Atlas in compass, which amount to seventy two

two Furlongs, and make an Area of three hundred and fourscore Furlongs square; so that the two Cities of Pe kim, according to the Opinion of Father Adam, not containing above two hundred and forty Furlongs, by consequence take up not above three fourths of the Ground enclos'd within the first Circuit of Nan kim. For I do not speak of the second, which by the report of Authours, does not form an entire Enclosure, but consists onely of some Entrenchments to secure the City where the avenues are most easie of access.

The Second difficulty is about the Situation of the seven Gates which our Author gives the new City. The Ambassador of the Holland Embassie says, that when you enter in at the South Gate, you are half an hour before you come to the second Enclosure of the City, that is, to the South Walls of the Ancient City. Which space of half an hour in crossing the new City, agrees with the breadth which F. Adam, and F. Magaillans allow it. He goes on, and says that the second Enclosure is fortify'd with a broad Moat full of River Water. Which circumstance shews us, that the new City has no other Wall on the North side, than that of the old City, from which it is onely separated by a Moat. So that all the Relations make mention but of two Enclosures which you are to cross before you come to the Palace. Whence that it seems the Meridional Gates of the old City ought to join to the new City; which it is difficult to apprehend, considering the length which F. Magaillans seems to give it; but very easie to understand according to F. Adam's Measure. And therefore to avoid confusion, I have not join'd the new City immediately to the old one, as I am apt to think I ought to have done. Which being granted, my Opinion is, that it ought to have three Gates on the North side to answer the three Gates of the old City; one upon the East side, and another upon the West, because one

Authour in that Paragraph says, that every Gate leads to a particular Suburb well peopl'd; more especially that which looks toward the West. Now he had not explain'd himself right if there be more than one Gate and one Suburb on the West side. And thus there remain but two Gates, which I have plac'd on the South side; and I do not expect to meet with any thing more exact, till we have further News from China.

The third thing that puzzles me is the great Number of Suburbs belonging to the two Cities: Our Authour says, that every Gate leads to its Suburb. So then as there are sixteen Gates, nine in the old, and seven belonging to the new City, there must also be sixteen Suburbs. But this seems to be impossible, by reason that according to our Authour and other Relations, the North side of the new City joyns to the South side of the old, and you enter out of the first into the second at three Gates, as Father Adam says expressly in these words, Tribus portis ab anteriorem Urbem est pervia. Consequently the southern Gates of the old City can have no Suburbs, no more than the northern Gates of the new, especially if they are onely separated by a Mote. So then according to this supposition the old City can have but four Suburbs, the new City but two, and both together but six. Or if you will have the seven Gates of the new City to be separated, and distant from the Gates of the old City, then there will be thirteen Suburbs in all, and not sixteen. Which makes me think our Authour meant that every separate Gate that lead into the Countrey, had a Suburb.

Now in regard that neither our Authour nor any Relation speaks exactly of the Fortifications of this great City; it will not be amiss to set down here what I have collected from Trigault, Semedo, Martini, Adam, and out of the Holland Embassie. The old Town is environ'd with strong Walls, defended by several

several Towers plac'd a Stonethrow one from another. F. Adam numbers the Towers to be three hundred and sixty, which make a hundred fourscore and two Foot of Paris. He says moreover, that among these Towers, at the distance of every two Furlongs, there is one of a larger Bulk, which might be easily made, a Bastion, by adding the Point or two Faces of the Bastion, which are wanting. The whole Circuit of the City is forty eight Furlongs; whence it follows, that there are twenty four great Towers, which would make twenty four Bastions, which would be distant one from the other about four hundred and fifty Fathoms, or five hundred and forty Geometrical paces. The Wall is properly a Rampart consisting of two Brick walls, the Bottom of which is of large free Stone, according to Trigault and Martini; and the Spaces between are fill'd up with Earth, after the manner of our strong Forts in Europe. F. Adam says that the Rampart is fifty Cubits or Chinese foot high; that is to say, seven Fathom, and seven and $\frac{1}{2}$, or forty three Foot and three Quarters: and that the thickness of it is twenty four Cubits or Chinese Feet, that is to say, three Fathoms and a half, or twenty one Foot. All the old Wall is surrounded with a deep one Foot. All the old Wall is surrounded with a deep and large Mote full of Water; and the Rampart and Towers are furnish'd with all sorts of Armes necessary for their defence according to the Custom of the Countrey. Moreover the Relation of the Dutch Embassie, observes that there was a large Portcullis belonging to the Gate, through which the Embassadors enter'd.

*It is so spacious that it is above
Pag. 267. thirty Fathom broad.*

It is in the Original, above twenty Lances, according to the Portuguese way of speaking, but I have translated

translated it twenty fathom, allowing nine foot to the Spanish Lances which are somewhat longer than ours.

Notes for the better understanding the Plane or Draught of the City of Pe kim.

There are the same Marks upon the Draught.

A. The Walls of Pe kim which make a perfect Square of twelve Furlongs, or about a League every way, and forty eight Furlongs, or near four Leagues in Circumference. These Walls are double with a Platform of Earth between, and form a Rampart of seven Fathom and near $\frac{1}{2}$ high, and three Fathom and a half thick. They are guarded by three hundred and sixty square Towers, and surrounded with a Moat full of Water, which is not mark'd in the Draught because the Author says nothing of it.

B. The Gates of the City, nine in Number, three on the South, and two on each of the other Sides. They are plac'd very near where they ought to stand, because the Author does not say where they stand, but only in the middle of the South side.

C. The Streets of the City are all streight and drawn out by a line, with this difference, that those which run from North to South are all very large; but those that run from East to West are all narrow.

D. a. The first enclosure of the Palace, which forms a long Square two Miles in length, a Mile broad, and six Miles or two Leagues of twenty to a Degree in Circumference. This Wall is very high and very thick. On the East side of the Wall runs a River, which according to the Relations, makes several Turnings and Windings within the Palace. But in regard they do not mark the Course of the stream, no more than our Author, we have been forc'd to mark it moving in a direct line. On the West side there is a Lake of five Furlongs

Furlongs or a thousand one hundred thirty seven Fathoms and a half in length, with a Bridge over the narrowest part. This Lake represents the form of a Baseline, which we have imitated as near as we could.

D. b. The second Enclosure of the Palace, which contains several particular Palaces belonging to the Emperour.

D. c. The third Enclosure of the Palace, which on two Sides bounds the Row of several Apartments of the Emperour's grand Palace. The Emperour's Apartments which the Author mentions to the Number of Twenty, and which he describes beginning from the Meridional and Principal Gate of the City.

E. The Meridional and Principal Gate of the City, very large and magnificent.

F. The first Street you meet with as you enter the City at the South Gate.

G. A Square Piazza environ'd with a Balustrade Marble.

H. The second Street adorn'd with two Triumphal Arches, between which no Person is permitted to pass either in a Sedan or Horse-back, out of respect to the Emperour's Palace.

CHAP. XVIII.

Of the twenty Apartments Belonging to the Emperour's Palace.

TO the Emperour's Palace there belong twenty Apartments, which run on in a streight line from North to South. But for the better apprehending their Situation, you are to understand, that between the outward Enclosure of the Palace and the South Wall, where

stands

stands the Principal Gate of the City, there is a large Space belonging to the Palace, and contriv'd after the following manner. When you enter at the Gate of the City, you meet with a large and fair Street, which extends it self the full length of the City Wall, which after you have gone thorough, you enter into a square *Piazza* environ'd with a Balustrade of Marble; beyond this there is a second Street adorn'd on each Side with two Triumphal Arches, into which you are not permitted to go neither in a Sedan, nor a Horse-back; but you must alight at the first Triumphal Arch, and walk a foot beyond the second. For to do otherwise would be a breach of that respect which is due to the King's first Apartment, which stands on the other side of the Street at an equal distance between the two Arches. This first Apartment is call'd *Tai cim muen*, or the Portal of great Purity. It consists of three great Gates with three Vaults very long and large, above which is a very fair Hall. These Gates are never open'd but when the King himself goes out of Town. Beyond this first Apartment, there is a large and vast Court adorn'd on both sides with Portico's and Columns supported by two hundred Pillars, which being seen from the Gate afford a very large and pleasing Perspective. This Court is two Bow-shoots broad, and long above twice Musquet-shot; and is bounded on the North side by the famous Street of *Perpetual Repose*, which runs along athwart the two Gates which are to be seen on both sides. These Gates derive their Name from the Streets wherein they are built. For the first is call'd the *Oriental Gate* of the Street of *Perpetual Repose*, and the other the *Western Gate* of the same Street. All that I have

hitherto

hitherto describ'd is without the two Enclosures of the Palace, and onely serves for a Portico or Avenue, but so majesticall that it challenges an awfull respect. Thence going on from North to South, you see in the middle of the Exteriour wall, which as I have said, bounds the Street of *Perpetual Repose* on the North side, the second Apartment and the second Portal, which ought to be rather call'd the first, because all that go to the Palace are oblig'd to go through it. It is compos'd of five Gates, three great ones which never open but for the King, and two small ones on each side, advanc'd at the bottom about the height of a step above the level Ground, through which all that go in and out must pass, even the great Lords themselves. Above these Gates, as above all the rest, stands a great Hall, adorn'd with a great Number of Columns with Bases and Chap-ters guilded; and painted on the outside with Vermillion Varnish, withinside with a Varnish of Gold and Azure. Behind this Apartment lies a Court incomparably more spacious than the former, on the East and West sides fill'd up with Halls and Chambers that have their Portico's and Galleries, as have all the rest already mention'd. From hence you proceed to the third Apartment, which is call'd the *Portal of the Beginning*. Behind which there lies another Court, as behind all the rest, that joyns to the fourth Apartment, which they call the Tower or Portal of the South, and which is the first within the inner Wall. This Apartment consists of three vast Arches, and a Hall above them, the Architecture of which is like to that of the third; but the Structure is larger, more lofty, and more majesticall. On the two sides it has two Walls built in the form of Galleries, that extend themselves

themselves toward the South a full Musquet-shot in length, and at both ends North and South are bounded by four Pavillions or Halls like those in the middle, but much less. The Roofs are Hexagonal or sloping six ways, and are beautif'd at the Top with Doggs of Brast guilded. All which five Buildings together beget a strange Surprize, causing both Astonishment and Reverence, by means of their Grandeur and their Riches. In the middle of this great middlemost Hall it is where the Drum and the Bell hang up, of which we have spoken in the eighth Chapter. Behind this, lies another Court like the former, and the first Apartment call'd the supream Portal. To this Apartment belong five large and majestick Gates, to which you ascend by five Pair of Stairs of thirty steps a piece. But before you come at it, you must cross a deep Mote full of water over five Bridges that answer to the five Pair of Stairs. Both the one and the other beautif'd with Parapets Balusters, Columns, Pilasters and square Bases, with Lyons and other Ornaments, all of very fine and very white Marble. So that it is not without good reason, that this Apartment carries the Name of the *Supream Portal*, as being more magnificent and majestick than all the rest. Behind it lies another very spacious Court, garnish'd on both sides with Portico's and Galleries, Halls and other Rooms very Noble, Stately and Rich. This Court joins to a sixth Apartment, call'd the supreme Imperial Hall. To which you ascend by five Pair of Stairs; each pair of forty steps, all of very fine Marble and costly Workmanship. The pair in the middle, which the King onely ascends is of an extraordinary breadth; the two pair on each side appointed for the great Lords and *Mandarin*

darins are not so broad; and the other two which are the narrowest, serve for the Eunuchs and Officers of the King's Household. They tell us, that under the Reign of the *Chinese* Kings, this Hall was one of the wonders of the World for its beauty, riches and spaciousness; but that the Robbers that rebell'd during the last Revolutions, burnt it together with a great part of the Palace, when they abandon'd *Pe kim*, for fear of the *Tartars*, who like *Barbarians* as they are, were contented that it should onely in some measure resemble what it was before; yet there is that in it still which serves to fill the Imagination, and to display the Grandeur of the Emperour. In this Hall it is, that the Prince being seated in his Throne, receives the Homages of all his great Lords and all his *Mandarins* both Learned and Military. Which as it is a very remarkable Ceremony, so it will not be from the purpose to give a Relation of it with all its Circumstances.

So soon as any new Family obtains the Empire, the days are presently appointed for all the Lords and *Mandarins* to attend and pay their Homages to the Emperour. This new Family of the *Tartars* have made choice of the first, the fifth, the fifteenth, and twenty fifth of every Moon. And so upon every one of those days, all the great Lords and *Mandarins* of the Court, to the Number of near five thousand, assemble together in the Halls, the Chambers and Portico's on both sides the Court that lies before the South Gate. They have all Bonnets upon their Heads, and are clad in Robes richly embroder'd with Gold; yet so distinguish'd however, that you may know one from another by the Variety of Beasts and Birds embroder'd, three or four one above another upon their Bonnets, upon both

both sides of their Garments, and upon their Breasts, and the diversity of the Figures and Colours of their precious Stones. By break of day the King removes out of his eleventh Apartment where he makes his Residence, carry'd in a magnificent Sedan upon the Shoulders of sixteen Eunuchs, and surrounded with several other Persons. Being come into the Hall, he seats himself in a costly Throne rais'd in the middle between six high and massive Pillars, which appear to be such, as they call them, Pillars of fine Gold, though they are only richly gilt. Then an Eunuch falling upon his Knees before the Door, and raising his voice as loud as he is able, with a slow yet vehement Tone cries out, *Ta lui*, that is to say, let the Heaven let loose its Thunder. Upon which presently they strike upon the Bell, and beat the great Palace Drum, and at the same time the Kettle-drums, Trumpets, Hoebots and Flutes making a confused Noise, of a sudden all the Gates of the Palace are thrown open, except those of the first Apartment or Portal. Then at the same time that this Confusion of Harmony begins, the Lords and *Mandarins* prepare to march. First the petty Kings, or great Lords of the Blood-Royal, and the learned *Mandarins* from that side next the East; and the Lords which are not of the Blood-Royal, and the military *Mandarins* from that side next the West. Thus they proceed on both sides in good Order, with a slow and equal Pace through passages that lie in a direct line pav'd with large Marble Stones, and through the lesser Gates that are next the great ones. Then the great Lords ascend the Stairs, and place themselves according to their Degrees, upon the Platform or open Walk before the great Hall: and the *Mandarins* as they come

come forward take their stands in the Court according to their several Ranks and Qualities, in the Places appointed for every one of the nine Orders, which are mark'd and writ down at the Bottom of certain little Pillars. When they are thus dispos'd on both sides the Court, leaving a void space in the middle where the King uses to pass along, and which is somewhat broader and higher rais'd than the rest of the Court, they turn their Faces one towards another; that is to say, those on the East towards those on the West, and they on the West side toward those on the East; and then the Din of all the Instruments of Musick ceases, and a profound silence ensuing, they keep themselves in a posture of all the Respect and Modesty imaginable. Then the Master of the Ceremonies being upon his Knees upon the middle of the last Pair of Stairs, with a loud and harmonious Voice addresses himself to the King in these words; "Most illustrious and most Puissant Prince, our Sovereign Lord, all the Princes of the Blood and great Lords, and all the Learned and Military *Mandarins* are come, and are ready to pay the Homages which they owe to your Majesty. After that he rises, and standing upright upon the West side of the Stairs, he raises his Voice again, and cries *Pai pan*, or set your selves in Order; at what time they compose their Garments, their Feet, their Hands and Eyes after their manner: then he goes on *Cheuen Xin*, turn your selves; upon which they turn in a moment toward the Imperial Hall. *Quei*, fall upon your Knees; which they presently do. *Ken teu*, touch the Earth with your Heads: 'tis done as soon as said. *Ki lai*, rise, and then they all rise. After that he cries *Ye*: By which he commands them to extend both their Arms

Armes like two Bows, and joyning both Hands together to lift them up above their Heads, and then to bow down as low as their Knees: and that being done, to resume their first Posture with a gracefull behaviour; for the single syllable *te*, commands all this sort of Reverence. This Ceremony they perform three times together, and then fall upon their Knees, at what time the Master of the Ceremonies cries *Ken teu*, touch the Ground with your Heads, which they do. *Tai Ken teu*, touch the Ground a second Time: tis done a second Time. *Yeu Ken teu*, touch the Ground a third Time: which is likewise done. Now when they knock the Ground the two first times with their Foreheads, they utter with a low Voice *wan sui*, that is to say, *Ten Thousand Years*; but the third time they cry *Van sui wan wan sui*, *Tenthousand Years, ten Millions of Millions of Years*. This last Prostration being over, the Master of the Ceremonies repeats *Ki lai*, rise; *Cheuen An*, turn your selves; and then they turn one toward another, and lastly *Qui pan*, set your selves in Order, and then they return to their places, putting themselves into rank and file, as they were before. In the mean time the Master of the Ceremonies falling again upon his Knees, with the same respectfull and sonorous Voice cries aloud *Chao pi*, most Potent Lord, the Ceremonies of this Homage which are due to thee are accomplish'd: and with that the Din of the loud Instruments begins again, while the King descending from his Throne, descends in the same manner as he came. The great Lords and *Mandarins* also retire into the Halls and Chambers of the Court before the South Portal, where they repose and change their Ceremony Habits, which are different from their usual

Garments.

Garments, and much more sumptuous. Nevertheless there is not one of them that dares presume to wear yellow, for fear of being severely punish'd. For the *Chineses* say that yellow is the Queen of Colours, since Gold which all men grant to be the Queen of Metals, is of the same Colour, has prefer'd it before all others, and therefore by consequence it ought to be reserv'd for the Emperour. In short, he always appears in publick in a long Robe down to the ground of that Colour, the ground of which is Velvet, embroider'd with a great Number of little Dragons with five Claws a piece all emboss'd Work, which covers the Robe all over. Two large Dragons opposite one to the other, with their Bodies and their Tails twin'd and twirling one within another, take up both the sides and the forepart of the Breast, and seem as if they would seize with their Teeth and Claws a very fair Pearl that seems to drop from the Skies, in allusion to what the *Chineses* say, that Dragons play with the Clouds and with Pearls. His Bonnet, his Buskins, his Girdle, and in a word all his Robes are very sumptuous and magnificent, and are extraordinary Marks of Grandeur and Majesty.

Next to the Imperial Hall and the Court that lies behind it, stands the seventh Apartment, which is call'd the High rais'd Hall, and next to the Court behind this stands the eighth Apartment call'd the Supream Hall in the middle: The next Hall, having a Court before it likewise, is call'd the Hall of Sovereign concord. To this Hall it is, and two more built of each side, that the King comes twice a year, Morning and Afternoon to treat of the Affairs of the whole Empire with his *Colao* or Counsellors of State, and with the *Mandarins* of the

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the six supreme Tribunals. And for this reason it is, that at the East end of this Hall, there is a very fair Palace for the Tribunal call'd *Nui yuen*, or the Tribunal within, compos'd of Counsellors of State, and above three hundred *Mandarins* of all Degrees, and which is above all the other Tribunals of the Empire. Behind another Court stands the tenth Apartment with a fair and very high rais'd Portal, which is call'd the Portal of Heaven clear and without blemish. There are three great Gates in the middle, to which you ascend by three Pair of Stairs, each pair containing above forty steps, having two little Doors on both sides, as have all that we have mention'd, and all that we shall mention. After this, you enter into a spacious Court, bounded by the eleventh Apartment, which they call the Mansion of Heaven clear and without blemish, and which is the richest, the highest rais'd and the most sumptuous of all. There are five Ascents to this of very fine Marble, each Ascent containing five and forty steps, adorn'd with Pillars, Parapets, Balusters, and several little Lyons, and at the Top on both sides with ten beautiful and large Lyons of gilded Brass, excellent Pieces of Workmanship. In the middle of the Court, at a proportionable distance from the Stairs stands a Tower of gilded Brass, round and ending in a Point at Top, and about fifteen Foot high with Doors and Windows, and abundance of small Figures curiously engraven, and on each side two large Chafers of gilded Brass and curiously wrought; where they burn Incense Day and Night. In this sumptuous Apartment it is that the King resides with his three Queens, the first of which who is call'd *Hoam ben*, or the Queen or Empress, lives with him in the middle Quarter. The

The second call'd *Tum cum*, has her Lodgings in the Oriental Quarter; and the third call'd *Si cum*, in the Western Quarter, which as well as the Eastern joins to that of the middle. The Sons of these three Queens are all Legitimate, with this difference only, that the Sons of the First are prefer'd in the first place to succeed in the Empire. In this Apartment also, and in the rest, of which we shall speak anon, there are generally residing a thousand, sometimes two, and sometimes three thousand Concubines according to the Emperour's pleasure. They are call'd *Cum nin*, or Ladies of the Palace: but they for whom the King has the greatest Affection are call'd *Ti*; or almost Queens. When he pleases, he bestows upon them Jewels which they wear in their Heads, or upon their Breasts, and a piece of yellow Sattin or Damask which they hang before their Doors, and which causes them to be respected above all the rest. These Ladies have also their particular Titles and Dignities, and are divided into several Classes or Orders, distinguish'd by their Habits and Dresses, and other Marks of their Degrees, like the *Mandarins*. Their Sons, as also those of the half Queens, are looked upon as natural Children. Now whatever concern'd the Service of the King, the Queen, the Concubines, together with the government of the Royal Household and the Palace, was formerly all in the hands of Ten thousand Eunuchs, of whose Conduct, Avarice, Pride, Wealth and Impurity, I could give an ample Account, were it not quite from the business of this Relation. But so soon as the *Tartars* came to be Masters of the Empire, they threw out Nine Thousand, and only reserv'd one Thousand for the Service of the innermost Retirements of the Palace. Nevertheless, taking their advantage of

the youth of the deceased King, by their Tricks and their Flatteries, they so insinuated themselves into his Affection, that they recover'd almost all their former Authority. However, after the King's decease, the four *Tartar* Tutours or Regents again depriv'd them of all their Credit, and reduc'd them to three hunder'd to serve the Infant King, and the Queens his Mother and Grandmother, in the most vile and meanest Drudgeries of the Family. But now this Prince begins to recall them to his Favour, and indeed they know so well how to please and fit his humours, that there is no small Probability, but they will come to be as great as ever they were.

We are also to observe one thing more in reference to this Apartment, that as the Houses, so are the Porcelains, the Moveables, the Habits, and all other things made use of for the Service of the King, painted, adorn'd and embroider'd with Dragons. In like manner all the Structures where he resides have some resemblance to the Heaven, either in Name, in Number, or some other way. Thus this last Apartment is call'd the ninth Heaven, and not the 'leventh; in regard the *Chineses* never reckon that which is without the outermost Enclosure of the Palace; and for that they make but one of the Portal of Heaven serene and without blemish, and this last Apartment; which for this reason is said to be the 'leventh, and answers to the ninth Heaven. In like manner, to answer to the twelve Signs, the particular Palaces where the King resides are to the number of twelve; three of which stand in a straight Line from North to South; the rest stand upon the East and West side, and are so spacious and so stately, that one single Apartment might suffice a King. Upon this
Princi-

ple, when the *Chineses* and particularly the Eunuuchs speak of their King, they express themselves in pompous and hyperbolical words, referring to Heaven, the Sun, the Moon, the Stars, and the like. Thus they never say, sound the Trumpets, beat the Drums, &c. but *Ta lui*, let the Heaven let loose its Thunder. To let you understand the King is dead, they make use of the words *Pim tien*, he is gone, a new Guest, into Heaven: Or of the word *Pum*, that is to say a great Mountain is fallen. Instead of saying the Gates of the Palace, they say, *Kin muen*, the Gates of Gold, and so of other things.

Here it will not be amiss to give an account of one of the Circumstances of the Persecution rais'd against the Christian Religion in the year 1664, by some Persons, but more especially by a *Mandarin* call'd *Yam quam sien*. One of the great Crimes which this Miscreant lay'd to the Charge of F. *John Adam*, was that in the Construction of a Celestial Globe, he omitted to mark out the North Star, which the *Chineses* call *Ti sim*, or the Star which is the King of all the other Stars. For that because it is immoveable, they say that all the other Stars turn about it, as the Subjects turn about the King to doe him service: and for that reason they pretend, that the King is the same upon Earth which that Star is in Heaven. From all which this Impostour concluded, that Father *Adam* had omitted to mark it down, because he would not acknowledge a King in *China*, and that by consequence he was a Rebel and deserv'd death. The Judges were ravish'd with this ridiculous Accusation, because that all the rest which they had form'd against our sacred Religion, had onely serv'd to make it break forth with greater luster. Never-
theless

theless their wicked Designs vanish'd all into Smoak, and the Malice of this Impostour serv'd onely to make the Company sport. The Fathers that accompany'd *F. Adam*, who was fallen into a fit of an Apoplexy, and for that reason could not speak for himself, desir'd in his behalf that the Globe might be produc'd before the Assembly; where it appear'd that it was not finish'd, and that he had not mark'd down the Constellations but onely from the Equinoctial line to the Antartick Pole, which clearly overturn'd that Calumny, and confounded the Accuser.

Behind this eleventh Apartment lies another Court, and next to that stands the twelfth Apartment or second Lodging of the King, which is call'd the noble and beautifull middle Mansion. Behind which lies another Court and the thirteenth Apartment or third Lodging of the Kings, which is call'd the Mansion that entertains Heaven. Behind that you behold a most beautifull and spacious Garden, which makes the fourteenth Apartment, and is call'd the Imperial Garden. From thence after you have cross'd several Courts and other large spaces, you come to the last Portal of the innermost Enclosure, which makes the fifteenth Apartment, and is call'd the *Portal of Mysterious Valour*. It consists of three Gates and three great Arches which support a very high rais'd Hall, painted and gilded, and crown'd with several little Towers, and several Ornaments at the Top of the Roof, with so much Symmetry and Proportion, that the Prospect is no less majestick than beautifull. Going out of this Apartment you cross the Mote over a fair and large Bridge, built all of large Marble Stones; beyond which you come into a Street that runs from East to West; and which

which is bounded to the North by the Mote, and to the South by several Palaces and Tribunals. But in the middle and just against the Bridge there is a Portal with three Gates, somewhat less than the preceding Portals, and this is the sixteenth Apartment, call'd the high rais'd Portal of the South. Behind it lies a Court or Platform thirty Fathoms broad from South to North, and a *Chinese* Furlong in length from East to West. Here it is that the King exercises his Horses and therefore it is not pav'd as the other Courts, Streets and Spaces are, of which we have spoken; but onely cover'd with Earth and Gravel, which is water'd when the King has a mind to ride. In the midst of the North wall of this Platform, stands a large Portal with five Gates, altogether like the former, which makes the seventeenth Apartment, and is call'd the Portal of *Ten Thousand Years*, that is to say, the Emperour's Portal. A little farther you meet with a spacious Park where the King keeps his wild Beasts, Bears, wild Boars, Tigers and the like; every one in their particular stands large and beautifull. In the midst of this Park are five Hillocks also of a moderate heighth: of which the middlemost is the highest; the other four, which are less, and plac'd two to the East, and two to the West, slope downward every way with an equal Proportion. They were made by hand, of the Earth which was digg'd out of the Mote, and the Lake of which we have spoken, and are cover'd with Trees to the very Top planted with an exactness of Symmetry; with every one a round or square Pedestal, where in several holes are cut for the Rabbits to borough and Hares to sit in, of which those little Hills are very full. Nor is the same Enclosure without a

great Number of Deer and Goats, nor the Trees less frequented with several sorts of Birds both wild and tame. Which is the reason that the King often visits this Place to hear the Musick of the Birds, and to see the Beasts run and skip up and down. Of these Hills *M. Polo* makes mention in his second Book c. 16.

To the North and within two Musquet-shot of these Hills, stands a very thick Wood, and at the End of the Wood, adjoyning to the Wall of the Park, are to be seen three Houses of Pleasure extraordinary for their Symmetry with lovely Stairs and Terrasses to go from one to the other. This is a Structure truly Royal, the Architecture being exquisite, and makes the eighteenth Apartment, being call'd the Royal Palace of long Life. A little farther stands a Portal like the former, which makes the nineteenth Apartment, and is call'd the high rais'd Portal of the North. Out of this you come into a long and broad Street, adorn'd on both sides with Palaces and Tribunals, beyond which stands a Portal with three Gates, built within the outermost Enclosure, and is call'd the Portal of the Repose of the North. This is the last and twentieth of these Apartments that make up the King's Palace in a straight Line from North to South.

Notes upon the eighteenth Chapter.

I. *The first Apartment call'd Tai cim muen, or the Portal of great Purity. It consists of three great Gates and three Vaults, that support a lovely Hall. Behind lies a spacious Court of a greater length than breadth, garnish'd on both sides with Portico's and Galleries, supported by two hundred Columns.* This

This Court is bounded by the Street of Perpetual Repose, which is divided by two Gates, one upon the West, the other upon the East side. We have plac'd them at a venture, because their Situation is not mark'd down in the Relation.

II. *The second Apartment, which ought to be call'd the first because it leads into the outer Enclosure of the Palace. This Apartment or Portal is compos'd of five Gates, three great ones in the middle, which never open but for the King himself, and two lesser on each side, through which all People are permitted to pass to and fro. There are also five great Vaults or Arches which support a spacious Hall, adorn'd as our Author describes it; and beyond it a Court much larger than the former; but in regard we had not any measure of the parts of the Palace, I could not tell how to give it its due Proportion. This Court like the rest is garnish'd on the right and left hand with Portico's, Galleries, Halls and Chambers.*

III. *The third Apartment call'd the Portal of the Beginning, with its Court belonging to it like the former.*

IV. *The fourth Apartment, and first of the second Enclosure call'd the Tower or Portal of the South. It has three Gates, three Vaults, and a Hall above, larger, higher rais'd, and more majestick than the former. This Hall has on each side two Galleries, that extend toward the South, bounded at both ends by two Pavillions or lesser Halls, &c. In this Hall hangs the Bell and the Drum mention'd in the eighth Chapter.*

V. *The fifth Apartment call'd the Supreme Portal, with its Court before it, form'd of five great Gates with an ascent to it of five magnificent Marble pair of Stairs. Before you come at it, you cross a great Mote mark'd in the Draught over five Marble Bridges that answer to the five pair of Stairs.*

VI. *The*

VI. The sixth Apartment call'd the Supream Imperial Hall. To which you ascend by five pair of magnificent Marble Stairs, each pair of forty two steps, &c. In this Hall the Emperour receives the Homages and Submissions of the Princes, great Lords, Mandarins, &c. which our Authour describes so exactly that there is nothing more to be added, onely what Semedo, and some other Authours relate; that the same Days the same Ceremonies are perform'd in all the Cities of the Kingdom, where all the Mandarins meet at the Governours Palace before a Throne, upon which are erected the Royal Ensigns, where they use the same Ceremonies and Reverences as before the Emperour, already related by our Authour.

Father Magaillans tells us, that as fast as the Mandarins come to the place, they take their stands according to their Rank and Quality, in places appointed for every one of the nine Orders, which are mark'd and writ down at the Bottom of little Pillars. Father Adam, says these Pillars are of Brass and square. He also gives us an accompt of the Distinctions of the nine Orders of Mandarins, which I never read in any other Authour, and therefore it may not be amiss to insert them here.

The Mandarins of the first Order wear at the Top of their Cap or Bonnet which ends in a very flat Cone, a Carbuncle encas'd in Gold, and a Pearl at the Bottom before. Upon their Girdles also glitter four Stones highly esteemed in China, encas'd in Gold and cut into long Squares, three Fingers broad and four in length. This stone call'd by the Chineses, Yufce, is brought from the Kingdom of Cascar by the Mahometan Merchants, that come from thence to China every three years under pretence of an Embassie. It is somewhat greenish, and resembles a Jaspas, onely that it is harder, somewhat transparent, and enclining to

white.

white. As for the great Lords who are above all the nine Orders of Mandarins, they are distinguish'd from the first Order onely by the Stones in their Girdles, which are round, with a Saphyr in the middle. The petty Kings so call'd, though they enjoy nothing of Sovereignty, instead of a Carbuncle, wear at the Top of their Bonnets a Ruby adorn'd with several Pearls, with a Flower of Gold fasten'd at the lower end of their Bonnets that come over their Foreheads. The Emperour himself wears a Bonnet of the same form, and at the point of it a Pearl as big as a Pigeons Egg, with several other lesser Pearls dangling underneath; his Girdle also dazzles the Eye with the pretious Stones and Pearls with which it is cover'd all over.

The Mandarins of the second Order wear at the Top of their Caps a large Ruby, and another which is less at the Bottom. Their Girdles are adorn'd with demy Globes of Gold embellish'd with flowers of the same Metal, with a Carbuncle in the middle. The Mandarins of the third Order at the point of their Caps, carry a Carbuncle encas'd in Gold, and a Saphyr at the Bottom, and upon their Girdles demy Globes adorn'd with Flowers onely. They of the fourth Order wear a Saphyr, and at the Bottom another Saphyr which is less; having upon their Girdles plain demy Globes of Gold onely. The Mandarins of the fifth Order wear onely a Saphyr in their Caps, in other things like those of the fourth Order. The Mandarins of the sixth Order at the Top of their Bonnets wear a Crystal neatly shap'd, and at the Bottom a Saphyr. Their Girdles being cover'd with pieces of Rhinoceros Horns set in Gold. They of the seventh Order, have nothing but an Ornament of Gold at the point of their Caps, with a Saphyr at the Bottom, and their Girdles cover'd with Silver-plates. They of the eighth Order carry also an Ornament of Gold, but without any Jewel

as

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at the Bottom; having their Girdles cover'd with thin pieces of Rhinoceros's Horn. The Mandarins of the ninth Order wear a Bonnet of Sattin purpl'd with Silver; and pieces of Bufola's Horns incas'd in Silver upon their Girdles. Besides these nine Orders the Licentiates wear upon the Top of their Heads a Dove of Gold, or guilt upon a Bodkin of the same Metal; with flat pieces of Rhinoceros's Horns upon their Girdles. Lastly the Batchelers of Art wear the same Doves, but of Silver onely, and Plates of Bufola's Horns upon their Girdles.

Their Habits also serve to distinguish the various Orders of Mandarins. The learned Mandarins of the three first Orders, and the Military Mandarins of the four first Orders are distinguish'd from the Inferiour Orders by their Garments enrich'd with Figures of Dragons. They also wear a certain sort of Surcoat, variegated with the Figures of Birds and Beasts in Embroidery, which serve also to distinguish the various Orders of the Mandarins. But in regard they are not bound to wear them regularly, especially in the Summer by reason of excessive heats, they are no such certain Signs of Distinction between the Orders and Degrees of the Mandarins, as those other which we have already mention'd. For no man dares to quit them, or wear them indifferently as he pleases himself without a breach of the Laws: and the same Laws have regulated the places which every one ought to take when they meet in the Palace. The letter'd Mandarins stand upon the King's left hand, which in China is the most honourable place; the Military Mandarins upon the Right, and the King himself always looks toward the South, when he sits upon his Throne.

VII. The seventh Apartment call'd the high rais'd Hall with a Court before it.

VIII. The

VIII. The eighth Apartment call'd the Supream Middle Hall.

IX. The ninth Apartment, call'd the Hall of Sovereign Concord. To this Hall are joynd two others, one upon the West, and the other upon the East side: In this Hall it is that the Emperour sits in Counsel Morning and Afternoon with his Colao's or Counselers of State, and the Mandarins of the six Supream Tribunals. Upon the East side of this Apartment stands the Palace of the Supream Council compos'd of Colao's and above three hunder'd Mandarins.

X. The tenth Apartment, call'd the Portal of Heaven clear and without blemish. It has five Gates like the rest, and you ascend to the middlemost by three pair of stairs, each pair of above forty steps a piece.

XI. The eleventh Apartment call'd the Mansion of Heaven clear and without blemish, is the most beautifull of all, as you may see by the Relation of our Author. I have observ'd in the Draught the Towers of Brass, and the great Chafers which he speaks of. In this Apartment the Emperour resides with his three Queens and his Concubines. The Chineses will have this Apartment to be no more than the ninth; for that they never reckon'd the first which is without the outward Enclosure to be one, and besides they make but one Apartment of this, of that before it, and the next that follows it, which serves to explain the meaning of the Chineses, when they say that the King sleeps within nine Walls, which some Relations misunderstanding have ill explain'd the sense of the Words.

XII. The twelfth Apartment, call'd the fair and beautifull Middle-House, the King's second Lodging.

XIII. The thirteenth Apartment, and the King's third Lodging call'd the House which entertains Heaven.

XIV. The

XIV. The fourteenth Apartment which consists in a great Garden, several Courts and other void Spaces, which the Authour does not particularly describe, and which the smallness of the Plate would not have permitted me to distinguish, though they had been described.

XV. The fifteenth Apartment call'd the Portal of mysterious Valour, and the last of the innermost Enclosure. After that, you cross the Mote over a fair Marble Bridge, and after that a Street which runs from East to West.

XVI. The sixteenth Apartment call'd the highrais'd Portal of the South. Which has three Gates and a Court where the King manages his great Horses, 30 Fathom broad, and 230 in length.

XVII. The seventeenth Apartment, call'd the Portal of ten thousand Years. Which has five Gates, and leads into a magnificent Park, full of wild Beasts, Hills and Woods. Other Relations say that the Hills were made of the Earth, digg'd out of the Lake when it was first made.

XVIII. The eighteenth consists of three beautiful Summer-Houses, and is call'd the Royal Palace of long Life.

XIX. The nineteenth Apartment is call'd the highrais'd Portal of the North; and leads into a large and long Street.

XX. The twentieth Apartment seated beyond that street in the outermost Enclosure; which has but three Gates, and is call'd the Portal of the Repose of the North. Here I must inform the Reader, that the five last Apartments do not seem to be sufficiently distinguish'd; especially the nineteenth, and the great Street which is next to it. But I could do no better, notwithstanding all the pains that I took. For I found that the Ground between the two Enclosures was too narrow

row for so many Apartments, for a place to ride the great Horse, a spacious Park and Streets, &c. Now some Relations say, that the Emperour's Palace extends to the Wall of the City on the North side, which would have afforded me space enough and to spare. But I durst not vary from my Authour, who clearly seems to say the contrary, and who would not have fail'd to have mark'd the place where these Apartments had crossed the exterior Enclosure, which he never sets down till at last. So that we must be forc'd to stay for a new Relation to unfold these Difficulties.

CHAP. XIX.

A Description of twenty particular Palaces contain'd in the inner Enclosure of the Emperour's Palace.

BESIDES the Palace design'd for the Emperour's Person, there are erected on the other side several particular Palaces, many of which for their Beauty, Splendour and Largeness might well serve for the Mansions of great Princes. But for the better apprehending of their Situation, it is to be observ'd that the Space which the inner Wall encloses is divided into three distinct Parts, by two great and high Walls that run from the South to the North. These Walls have no Battlements, but are cover'd with Tiles varnish'd over with yellow, and the Top is rais'd and trimm'd with a thousand Designs and Figures all of the same Materials and the same Colour. The Eaves of this little Roof end in Dragons in Demy-Relief, which hang down on both

both sides. The rest of the Wall is cover'd with square Tiles, green, yellow and blew, which are so rang'd as to represent Beasts, Flowers and Horns in abundance. This being suppos'd, the Palace takes up the space or part in the middle, and the other parts are for the collateral Palaces which we are going to describe, and by consequence stand within the innermost Enclosure.

The first is call'd *Ven hoa tien*, or the Palace of flourishing Learning. It serves the King for two Uses; first, for his Retirement, when he has a mind to discourse of Sciences, or any important Affairs of the Empire. Secondly for his more strict observance of the Fasts that are most usual among the *Chineses*; which they observe four times a year, and are generally answerable to our four Seasons. For when they design to perform their solemn Sacrifices, they fast the three preceding days. And lastly when they would implore the Favour and Mercy of Heaven in any publick Calamity, as in the time of Famine, Pestilence, Earthquakes, or extraordinary Inundations. During these days the *Mandarins* live apart from their Wives, and remain Day and Night in their Tribunals, never eat any Flesh, nor drink Wine, nor discourse of any Business, especially in criminal Matters. The Emperour also keeps himself solitary in his Palace, upon the East side of the Supream Imperial Hall.

The second Palace is just over against the former, on the West side of the same Imperial Hall, and is call'd *ou im tien*, or the Palace of the Council of War. Thither the King retires to Consultation when the Kingdom is alarm'd by any Revolt, or by Pyrates, or the Inrodes of the *Tartars* upon the Frontiers. These two Palaces have every one four Apartments, with their Courts, and a Royal Hall

Hall in the middle with Stairs, and an open Walk or Gallery round about; of white Marble, wrought after the same manner as are those of the principal Palace, but much less. The Courts are garnish'd on each side with Halls and Chambers, the Architecture of which is very exquisite, and painted within side with Vermillion Varnish, intermix'd with Gold and Azure. And what we say of these two Palaces is to be understood likewise of those that follow.

The third or second on the East side is call'd *Tum sien tien*, or the Palace where honour is pay'd to the deceased Kings of the Royal Family that actually Reigns. Those Kings are seated upon their Royal Thrones in a magnificent Hall adorn'd with Stairs and Galleries, and all other conveniences like the rest before mention'd. Their Images are made of Eagle-wood, Saunders, or some other odoriferous and precious Wood, and adorn'd with sumptuous Habits. Before the Images are plac'd sumptuous Tables, with Candlesticks, Chafers, and other costly Ornaments. And upon the day of the Ceremony, there is an Offering made them of several Tables cover'd with a great Quantity of Exquisite Viands.

The fourth Palace or second on the West side is call'd *Gin chi tien*, or the Palace of Mercy and Prudence. So soon as the King is dead, they set him in a rich Chair which is ready prepar'd, and which sixteen Eunuchs carry into the Middle of the Royal Hall of this Palace, where there is an Estrade, and a rich Bed upon which they lay the Body. Soon after, with a world of Ceremonies and funeral Musick they put him into a Coffin, which costs no less than two or three thousand Crowns. It is made of a certain Wood that grows

in the Province of *Su chuen*, call'd *cum cio mo*, or Peacock-wood, in regard the Lines and Veins of it form certain Figures that represent the Eyes in a Peacock's Tail. The *Chineses* affirm, that this Wood, which is certainly very curious and precious, preserves dead Bodies from corrupting, for many years afterwards. The funeral Pomp is perform'd in this Palace, with so many Ceremonies and with so much cost, that it would be the Subject of a long and curious Relation. The *Chineses*, after they have stop't up all the seams and joynures of the Coffin with Bitumen, to prevent the Exhalation of any offensive Smell, usually leave the Body for several Months, and sometimes for several Years, in the same place; especially if it be the Corps of a Father or Mother, for whom they wear Mourning for three Years; because say they, they cannot endure to part with them. As for the King, after the funeral Obsequies are perform'd with a Magnificence incredible, and besitting so great a Monarch, they carry him to be interr'd in the Imperial Wood. For so they call the place where the Royal Sepulchers are; of which I shall say no more, but that the Grandeur of it, the Palaces, the Wealth and Ornaments that belong to it, the Walls that environ it, the *Mandarins* and other Servants that are employ'd in continual Attendance, and the Souldiers that guard it would well deserve a particular Relation.

The fifth Palace or third on the East side is call'd *Tsu him cum*, or the Palace of Compassion and Joy. Here the Prince who is Heir to the Empire, keeps his Court till the Death of his Father.

The sixth and third on the West side is call'd *Kim ho cum*, or the Palace of Union and Flourishing. This is the Residence of the second and third Son
of

of the Emperour before they are marry'd; for when they are marry'd they are usually sent to the Capital, or some other principal Cities of the Provinces, where they have Palaces built to receive them of an astonishing Magnificence. I have seen three, several times, my self. The first in the City of *Vu cham*, Capital of the Province of *Hu cham*. The second in the City of *Chim tu*, Capital of the Province of *Su chuen*; and the third in the City of *Ham Chum*, a famous City in the Province of *Xen si*. There are others in the City of *Si gan*, Capital of the said Province of *Xen si*: In the City of *Pien Leam* Capital of the Province of *Honan*: In *Kim cheu*, a considerable City in the Province of *Hu quam*: In *Kien cham*, a remarkable City in the Province of *Kiam si*: In *Nam cham*, Capital of the same Province and in several others. All these Palaces though much less than *Pe kim* were very vast, beautifull, rich and magnificent. They contain'd some ten, sometwelve, some more Apartments with separate Palaces on each side, and a double Enclosure of Walls. When the Emperour sent his second or third Son to one of these Palaces, he gave him the Title of King. For example, he gave the Title of *Cho vam*, or King of *Cho*, to him whom he sent to the City of *Chim tu*, Metropolis of the Province of *Su chuen*, because this Province was antiently call'd *Cho*. Every one of these Kings had a thousand Eunuchs to serve and attend them, to take care of their Affairs and receive their Revenues. But these Kings had nothing to do in the publick Affairs of the Province. Nevertheless the *Mandarins* were oblig'd to come four times a year to the young King's Palace to pay their Homage to him in the same manner as they do to the King at *Pe kim*, onely with this difference

ference, that they give the Emperour the Title of *Van sui*, or ten thousand years, but to these Princes they give no more than the Title of *Cien sui*, or a thousand years.

The seventh or fourth Oriental Palace is call'd *Yuen boen ten*, or the Palace of the Royal Nuptials. When the King or the Heir of the Crown are pleas'd to marry, the Tribunal of Ceremonies makes choice of the most beautifull and most accomplish'd Virgins that are to be found, whether they be the Daughters of great Lords, or but of mean descent they value not. To this purpose the Tribunal employs Women that are well in years, and of good Reputation, who make choice of twenty which they deem the most accomplish'd. The Tribunal being inform'd of this choice, order the young Virgins to be carry'd in close Sedans to the Palace, where for some days they are examin'd by the Queen Mother; or if there be no such Person living, by the principal Lady Lady of the Court, who visits them, and orders them to run, on purpose to find out whether they have any ill smell or defect about them. After several Trials, she makes choice of one whom she sends to the King or Prince with a great deal of Ceremonie, accompany'd with Feasts and Banquets, distribution of Favours, and a general pardon for all Criminals of the Empire, unless Rebels and Robbers upon the High-way. After this she is crown'd with a splendid Pomp, and at the same time she has bestow'd upon her many Titles and large Revenues. As for the nineteen Virgins to whom Fortune was not so favourable, the King marrys them to the Sons of great Lords; of which if there be not anow to serve them all, he sends the remainder back to their Parents with dow-

ries

ries sufficient to marry them advantageously. This was the Custom of the Kings of *China*. But at present the *Tartar* Emperours make choice of the Daughters of some great Lords, who are not of the Blood-Royal, or of the Daughters of some one of the Kings of the Western *Tartars* for their Wives and Queens.

The eighth or fourth occidental Palace is call'd *Tzu nen cum*, or the Palace of Piety; and serves for the Residence of the Queen Mother, and her Damfels and Ladies of Honour.

The ninth or fifth oriental Palace is call'd *chum cui cum*, or the Palace of Beauty; and the tenth or fifteenth on the West side is call'd *Ki si am cum*, or the happy Palace. These two Palaces are appointed for the Daughters and Sisters of the King before they are marry'd. For which purpose, during the Reigns of the *Chinese* Kings, the Tribunal of Ceremonies pickt out certain young Gentlemen, handsome and ingenious, and fourteen or fifteen years old. Out of which the King chote one for his Daughter or his Sister, to whom he gave a vast Dowry in Lands and Jewels. These were call'd *Tu ma*, or the Emperour's Kindred by his Wives. They could not be *Married*. However they became very powerfull, and were great Oppressours of the People. Before they had any Children, they were oblig'd every Morning and Evening to fall upon their Knees before their Wives, and knock their Heads three times against the Ground. But so soon as they had Children, they were no longer engag'd to that Ceremony. At present the *Tartar* King marrys his Sisters and his Daughters to the Sons of great Lords who are not of the Blood Royal, or with the Sons of the petty Kings of the Western *Tartars*.

The eleventh or sixth Palace to the East is call'd *T'bao tien*, or the Palace of due Title; and the twelfth or sixth Palace to the West, is call'd *Siam nim cum*, or the Palace of Felicity. The thirteenth or seventh Eastern Palace is call'd *Gin xen cum*, or the Palace of long Life: and the fourteenth or seventh Western Palace is call'd *Kien nim cum*, or the Palace of Celestial Repose. All which four Palaces were the Habitations of the second and third Queen, and the Concubines and several other Ladies belonging to the deceas'd King, whom the King never sees, nor ever enters into their Palaces; such is their respect and veneration for their Predecessours.

The fifteenth or eighth Palace to the East is call'd *Kiao ta tien*, or the Palace of great Friendship.

The sixteenth or eighth to the West is call'd *Quen nim cum*, or the Palace of the place of Repose; to either of which the King retires, when he has a mind to be private with his Queen.

The seventeenth or ninth to the East, is call'd *Chim chien cum*, or the Palace which receives Heaven: and the eighteenth, which is opposite to it, *T'quen cum*, or the Palace of the elevated Earth. These two Palaces serve for the King's divertisement with his other two Queens: to the first of which he goes with his second, and to the second with the third of his Wives.

The nineteenth or tenth to the East is call'd *Mum te tien*, or the Palace of abundant Vertue.

The twentieth or tenth to the West is call'd *Kiu en sin tien*, or the Palace that envelops the heart. In these two Palaces are kept the King's Jewels and Rarities of an inestimable Value. And sometimes he goes himself to visit his Treasure,

which

which perhaps is the largest and the richest in the World; in regard that for four thousand twenty five years the *Chinese* Kings have been always adding to it without taking any thing out of it. For though the Reigning Families have so often alter'd, yet none of them ever touch'd this Treasure, nor those of which we shall give an account hereafter; because of the rigorous Punishments which the new Kings would have inflicted upon those that should have attempted such a Sacrilege, and all their Family. Now though the Names of all these Palaces seem very mean and ordinary in our Language, certain it is however, that in the *Chinese* Language they are very significative and mysterious, as being invented on purpose by their Men of Learning, conformable to their Structure, their Situation and their Use.

Notes upon the nineteenth Chapter.

THESE Palaces are large and magnificent, and seated in the spaces between the twenty Apartment of the Emperor's Palace, and the two Walls of the Inner Inclosure, which are describ'd by our Author in this nineteenth Chapter.

I. The first Palace call'd *Ven hoa tien*, or the Palace of flourishing Learning. Hither the King retires when he has a mind to discourse with his Men of Learning, or to consult about his most important Affairs, or to keep the Fasts most usually observ'd in China. It is plac'd on the East side of the sixth Apartment call'd the supreme Imperial Hall.

II. The second Palace over against the foregoing, to the West of the sixth Apartment, call'd *Vu mien*, or the Palace of the Council of War.

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III. The

III. The third Palace, or second on the East side, as you go to the North, call'd Tum sien tien, or the Palace where Honours are pay'd to the deceas'd Kings of the Royal Family.

IV. The fourth Palace on the West side, call'd Gin chi tien, or the Palace of Mercy and Prudence, where the funeral Honours are pay'd to the King after his Decease.

V. The fifth Palace on the East side, call'd Tzu kim cum, or the Palace of Compassion and Joy, where the Heir to the Crown resides till the Death of his Father.

VI. The sixth Palace, on the West side, call'd Kim ho cum, or the Palace of Union and Flourishing. Here the second and third Sons of the Emperour, reside till they marry.

VII. The seventh Palace or fourth on the West side, call'd Yuen hoen tien, or the Palace of the Royal Nuptials, because the Nuptials of the King, and the Heir to the Crown are there solemniz'd.

VIII. The eighth Palace or fourth on the West side, call'd Tsi nim cum, or the Palace of Piety, being the Residence of the Queen Mother, and her Maids of Honour.

IX. The ninth Palace or fifth to the East, call'd Chum cui cum, or the Palace of Beauty.

X. The tenth Palace or fifth to the West, call'd Kia fiam cum, or the happy Palace, appointed for the Sisters and Daughters of the King before they are marry'd.

XI. The eleventh or sixth to the East, call'd Y hao tien, or the Palace of due Title.

XII. The twelfth or sixth Palace to the West, call'd Siam nim cum, or the Palace of Felicity.

XIII. The thirteenth or seventh Palace to the East, call'd Gin chucum, or the Palace of long Life.

XIV. The

XIV. The fourteenth or seventh Palace to the West, call'd Kien nim cum, or the Palace of Celestial Repose. In this Palace the second and third Queen keep their Courts, together with the Concubines and other Ladies of the deceas'd King. So that this Palace serves for the same use, as the old Seraglio at Constantinople.

XV. The fifteenth, or eighth to the East, call'd Kiao ta tien, or the Palace of great Friendship.

XVI. The sixteenth, or eighth to the West, call'd Guen nim cum, or the Palace of the place of Repose. To these Palaces the King retires when he has a mind to be private with his first Queen.

XVII. The seventeenth Palace, or ninth to the East, call'd Chim kien cum, or the Palace that receives Heaven

XVIII. The eighteenth Palace, or ninth to the West, call'd Y xuen cum, or the Palace of the elevated Earth. To the first of these two Palaces the King retires with his second Queen, and to the second with his third.

XIX. The nineteenth, Palace or tenth to the East, call'd Lum te tien, or Palace of abounding Vertue.

XX. The twentieth or tenth Palace to the West, call'd Kiun sin tien, or the Palace that envelops the Heart. In these two Palaces are kept the King's Jewels and Rarities of an inestimable Price. Our Authour tells us, that this Treasure has been filling for these four thousand and twenty five Years, and that in all that time nothing has been taken out of it. But this is to be understood, unless there happen any sudden Conflagration; or that the City had not been taken and plunder'd by the Enemy, who never trouble themselves to observe the Laws of China in that particular. For example, all the Relations that mention the Wars of the Tartars, among the rest Martini and

and Couplet tell us, that in the year 1644. the Rebel Lior Licum, not daring to abide the coming of the Tartars to Pekim, spent eight Days in removing all that there was of precious and valuable in the Palace.

To every one of the Palaces belong twenty four separate Apartments, with a Royal Hall in the middle. I have plac'd them as they stand in the Draught: for a Man may easily believe that the last where the Women reside, and where the Treasure lies, ought to be most remote from the principal Gate.

CHAP. XX.

Of several other Palaces, and some Temples erected within the same Enclosures.

ALL these Palaces which we have hitherto mention'd, are seated within the innermost Enclosure of the Palace, from which they are separated by two Walls, and divided one from another by other Walls of the same Fabrick. Those that follow are seated between the two Enclosures.

The first is call'd *Chum hoa tien*, or the Palace of the doubl'd Flower. Now to understand this Name, you are to take notice, that about two hunder'd years ago one of the Chinese Kings, contrary to the Advice of his Grandees and People, would needs go and fight the Western Tartars, who took several places and lay'd waste the Province of *Pekim*: but he was overthrown, taken and carry'd into Tartary, where the Chinese believ'd

liev'd him to be dead, and therefore set up his Brother in his place. Some Months after, Embassadors came from the Tartars, who brought news that he was alive, and demanded a Ransom both for him and the rest of the Prisoners. So soon as the new King receiv'd this Intelligence, he gave Order to Commissioners to treat about his Brother's Enlargement, and appointed a magnificent Palace to be built, whither he intended to retire upon his Brother's Return. The Palace being finish'd, and the Treaty concluded, the Prisoner was brought to the Frontiers, where the Tartars receiv'd a great Summ of Money, great Quantities of Silk and Cotton, and all that they demanded. Thereupon the King returning to *Pekim*, the new King would have resign'd the Scepter into his hands, but the old King would not accept it, but retir'd to the Palace which his Brother had prepar'd for himself, without ever offering to meddle any more with the Affairs of the Government. Three years after that, the new King dy'd, and then the old King accepting the Crown, was crown'd a second time; and then the Learned Men, according to the Custom gave him another Name, calling him, *Tien xum*, or the King who follow'd the Will of Heaven. They also gave a new Name to the Palace where he had liv'd three years retir'd, calling it *Chum hoa tien*, or the Palace of the doubl'd Flower, alluding to the double Coronation of the King. The Bridge over which they cross the Mote that surrounds this Palace is a wonderfull piece of Workmanship. It is a Dragon of an extraordinary Bulk, whose fore and hind-feet standing in the water supply the place of Pillars; and whose Body, Dolphin like, makes the middle Arch; and two more, the one with his

his Tail, the other with his Head and Neck. The whole is made of black Jasper stone, so well clos'd and so well wrought, that it seems not onely to be of one piece, but represents a Dragon to the life. It is call'd *Ti kiam*, or the flying Bridge. For the *Chineses* report, that this Dragon flew through the Air from a Kingdom in the East-Indies, which they call *Tien cho*, or the Kingdom of *Bamboos*, whence they also pretend that their *Pagod* and their Law was brought in former times. They also tell a hunder'd idle Stories of this Dragon and this Bridge, which I omit as not becoming this Relation. This Palace takes up in length two Furlongs of *China*, or half an *Italian* Mile.

The second is call'd *Hien yam tien*, or the Palace of the Rising Sun. A Structure beautifull and magnificent for the Architecture, and environ'd with nine very high Towers all of different Workmanship. These nine Towers signifie the first nine Days of the Moon which are very great Holy-days, especially the ninth, among the *Chineses*. They marry their Children during these Holy-days; and among the several Dishes of the Feast, they never fail of one which represents the Tower with nine Stories, every one of which answers to one of the nine Days. For say they, the Number of *Nine* includes within it self those properties, which make it more excellent than all the rest of the Numbers, and render it fortunate by the Augmentation of Life, Honour and Riches. For this reason, all the *Chineses* Rich and Poor get up that day upon Terrasses and Towers in the Cities, and in the Countrey upon Mountains and Hills, or at least upon Damms and other high rais'd places, where they feast with their Relations and Friends. But in regard the

the Kings of *China* seldom go out of their Palaces they caus'd these nine Towers to be built, that upon the Top of them they might Celebrate this Festival, so generally solemniz'd over the whole Empire.

The third Palace is call'd *Van xeu tien*, or the Palace of ten thousand Lives. Now you are to understand, that about a hunder'd and forty years ago King *Kia cim*, that is to say, a King neat and precious, began his Reign. This Prince maintain'd Peace and Justice in the Empire: but in regard he was flexible and superstitious, one of the marry'd *Bonzes* beguil'd his Credulity, and made him believe, that he would so order it that he should live eternally, or at least for several Ages, by vertue of his Chymistry. To bring this to pass he advis'd him to build this Palace near the Lake, which we have already mention'd. 'Tis very true, 'tis less than the rest; but what it wants in bigness, it has in beauty. It is environ'd with a high Wall with Battlements, and perfectly round; all the Halls and Chambers also are round, Hexagons or Octagons, and the Architecture is most beautifull and magnificent. Hither then the King retir'd to distill the Water of Immortality. But his toil and pains were recompenc'd with a Success quite contrary to his Expectations; for that instead of prolonging, they thorten'd his Life. For the Fire in the Furnaces having dry'd up his Bowels, he fell sick in a Month or six Weeks after, and dy'd within a few Days; after he had reign'd five and forty years. The Emperour *Van lie* his Grand-child reign'd eight and forty; and both their Reigns are remarkable, as well for the peace and prosperity which the People enjoy'd all that time, as for that the Apostle of the *Indians*, the Holy

Francis

Francis Xavier arriv'd in *China*, and dy'd upon the Frontiers, during the Reign of *Kia cim*, a little before the *Portugueses* built the City of *Macao*; as also for that in the Eleventh year of the Emperour *Van lie*, the famous Father *Matthew Ricci*, so universally esteem'd to this day by the *Chineses* for his Learning and his Vertue, first set footing in the Empire.

The fourth is call'd *Cimbiu tien*, or the Palace of perfect purity, and was built upon this occasion. The fifteenth Day of the eighth Moon, is solemniz'd by the *Chineses* with great feasting and rejoicing. For from the setting of the Sun, and rising of the Moon till Midnight, they are all abroad with their Friends and Kindred in the Streets, in the *Piazza's*, in their Gardens, and upon the Terrasses, feasting and watching to see the Hare which that Night appears in the Moon. To this purpose, the preceding Days they send to one another Presents of little Loaves and Sugar-Cakes, which they call *Yue Pim*, or Moon-Cakes. They are round, but the biggest, which are about two hands breadth in diameter, and represent the Full Moon, have every one a Hare in the middle made of a Past of Walnuts, Almonds, Pine-Apple-Kernels and other Ingredients. These they eat by the Light of the Moon; the Richer sort having their Musick also playing about 'em, which is very good. But the poor, in the midst of the ruder Noise of Drums, Fifes and Basons loudly knockt upon with Sticks. And for the solemnizing of this Feast it was, that the Ancient Kings erected this Palace, not very big, but wonderfully delightfull; more especially for its Situation upon a Mountain made by hands, which is call'd *Tulb Xan*, or the Mountain of the Hare. Our Euro-

peans

peans perhaps will laugh at the *Chineses*, for imagining the Spots in the Body of the Moon to be a Hare. But beside that among us the People are no less fond of many idle Opinions, no less ridiculous, let me tell our *Europeans* that the *Chineses* laugh as much at us, when they find in our Books, that we paint the Sun and Moon with humane Faces.

The fifth Palace is call'd *Ym Tai Tien*, or the Palace of the Flourishing Tower. It is built upon the brink of the Lake among a great number of Trees which afford both shade and coolness. So that the Emperour makes it his chiefest residence during the excessive heat, which the want of cooling Breezes renders almost insupportable: the City of *Pe Kim* being equally subject to the inconveniences of heat and cold.

The sixth is call'd *Van Yeu Tien*, or the Palace of ten thousand sports and pleasures. It is seated upon the Bank of the Lake on the north side; and serves for the King to repose in when he goes a fishing, or to delight himself by Water in his Pleasure-Boats, which are made either to sail or row, all very lovely and very richly adorn'd. There is one wick is made like one of our Brigandines, by the directions of Father *John Adam*, which pleases the Emperour extreamly, and wherein he always goes a fishing, or to behold the Sea Fights, which are many times represented upon the Lake.

The Seventh is a great Platform encompass'd with a square of high walls, in the middle of which is a beautifull Palace call'd *Hu Chim Tien*, or the Palace of the walls of the Tiger. The Royal Hall belonging to it is round, very high and Majestick. Upon the top of it appear two *Cupola's* of of Brass gilded, one above another at the distance

stance of the length of a lance; the one very large, the other less, in the form of a great Gourd, which together with the roof cover'd over with Tiles varnish'd with Azure, and embellish'd with Flowers, Grottesco Borderings, and other Ornaments, yield a very pleasant prospect. From this Hall and the Balconies belonging to it the King delights himself with the sight of the Beasts that are bread in the enclosure, as Tigers, Bears, Leopards, Wolves, Monkeys of several sorts, Musc-Cats, and several other Kinds; and with them the intermixture of Birds, no less remarkable for the colours of their feathers than for their bigness; as Peacocks, Eagles, Swans, Cranes; green, red and white Parrats, and several others, the names of which I cannot tell. Among the rest there was one which was call'd *La cui*, or the Bird with a Bill of Wax, by reason the Bill is of the colour of Wax. It was as big as a Blackbird, but the feathers of an Ash colour. This bird learns whatever is taught her with that docility that she does things incredible; for all alone she will act a Comedy. She will put on a Vizor, handle a Sword, a Lance, or Ensign made on purpose for her. She plays at Chess, and performs several actions and motions with such a lively grace as charms the spectators. So that it is hard to say which is most worthy of admiration, the natural instinct of the Bird, or the industry of him that taught her.

The eighth is seated at the end of a vast Platform, and is call'd the mansion of the Fortress of the middle. The Kings of *China* were wont to go to the Royal Hall of this Palace, to see three thousand Eunuchs arm'd at all points, perform their military exercises, and make a shew of their pretended valour. But the *Tartars* have suppress'd this ridiculous divertisement.

Besides

Besides these Palaces, there are within the two enclosures a great number of Temples dedicated to Idols; of which there are four more famous than the rest, and which are also call'd Palaces, by reason of their largeness, the multitude of their Apartments, and the beauty of the Architecture. The first is call'd *Tai Quam mim*, or the Palace of great light. It is dedicated to the Stars, which we call North Stars, and the *Chineses*, *Pe Teu*. They believe that constellation to be a God, and that it has power to grant them long life; and therefore it is that the Kings, Queens and Princes offer their Oblations in this Temple where there is no Idol to be seen, but onely a Cartridge or Linnen Roll, surrounded with a sumptuous square Border with this inscription. *To the Spirit and the God Pe Teu*. This Temple stands within the inner wall. The other three are seated between the two Enclosures.

The Second is call'd *Tai Cao Tien*. Or the Palace of the most illustrious and Sovereign Emperour. This is the Temple dedicated to that famous and loyal Deify'd Captain, of whom we have formerly spoken, who was call'd *Quan Ti*. Of him they implore long life, Children, Honour, Riches and all the Blessings of this life, not minding or dreaming of any other; for that the *Chineses* place all their happiness and *final end*, in sensible objects and pleasures.

But for the better understanding of what we have to say concerning the two next, we are to premise, that to the north-west of the Province of *Xen Si*, the most western part of *China*, there lies a Kingdom, call'd by the Indians *Tibet*, and by the western *Tartars* *Tumet*, where Father *Anthony Andrada* travell'd about forty five years ago. The

X

King

King of this Countrey takes upon him to perform alike both Functions, as well of King as of High Priest, and by virtue of that Dignity, he orders all things in matters of Religion, and is perpetual and absolute Superiour over all the *Lama* or Idolatrous Priests of that Countrey. These *Lama* are usually clad in red and yellow habits, which hang down to the ground with straight sleeves and a Mantle of the same colour, one side of which they sling under their Right Arms, and throw it back upon the left shoulder, much after the same manner as the Apostles are painted, as if they had imitated in that the Apostle St. *Thomas*, who according to all probability came into *China*, and resided there for some time. For the Histories and Chronicles of *China* relate that during the reign of the Family *Han*, what time our Saviour was both born and dy'd, there came from the *Indies* into this Empire a certain holy man, whose name was *Tamo*, who preach'd and taught a holy Law; that the Bonzes oppos'd it and persecuted the holy Man in such a manner, that finding he could do no good he return'd into *India*. That he carry'd a staff in his hand, and went bare-headed; and that one day designing to cross the Great River of *Kiam* or *Sun* of the Sea, and finding that no body would receive him into a Boat, by reason that all people had a prejudice against him at the instigation of the Bonzes, he walkt over the River without wetting his feet. Many other Miracles and wonderfull actions of the same Saint are to be read in the same Story.

Nor ought it to seem strange that the *Chineses* call him *Tamo* instead of *Thomas*. For as we pronounce the *Chinese* words, so do they mistake and altar the words of other Nations; insomuch, that

sometimes it is impossible to know them again. And I dare affirm that they are not able to pronounce any strange name, more especially such words as are spelt with the Letter R. or any words consisting of several Syllables; and hence it is that they have so misplac'd the Vowels, placing *a* in the first Syllable, whereas they should have put it in the last. Nay the *Portugueses* do worse than they, in *Saying Toine*, and substituting *e* in the place of *a*. F. *Anthony Andrada* also has made the same mistake in his relation of the Kingdom of *Tibet*, where he writes *Lamba* instead of *Lama*, meaning the Idolatrous Priests before mention'd. There are a great number of these *Lama* at *Pe Kim*, but they are not esteem'd either by the *Chineses* or the *Eastern Tartars*, who are Lords of *China*, because they are acquainted with their wicked manners and the impertinency of the Law which they teach, and the ridiculoutness of their Idols. For though the Emperour permits them to reside at Court, and some few years since order'd two Temples to be erected for the exercise of their Idolatrous worship, he did not do it out of any Kindness which he had for them, but out of meer reason of state, to prevent by means of their credit, the *Eastern Tartars* from enterprizing any thing against them. For though these two sorts of *Tartars*, are equally valiant, yet the *Eastern Tartars* who are not very numerous are afraid of the *Western*, whose multitudes are infinite. Besides the esteem and veneration which the latter have for the *Lama* is almost incredible. For they no sooner behold these Priests at a distance, but they are presently seiz'd with fear and compunction; but so soon as they meet, the *Tartar* alights from his horse, throws away his Bonnet, and falling upon

Eunuchs; but at present they are govern'd by seventy two *Tartar* Lords bred up in the Palace. Three of these belong to every Tribunal, who have under them a great Number of inferiour Officers, all employ'd in their several Stations to expedite the business with which they are entrusted. And thus we have given an Accompt of the principal Structures of the Emperour's Palace. For we should never have done, should we undertake a particular description of all those other Places and Buildings which are therein enclos'd, as the Houses of Pleasure, the Libraries, the Magazines, the Treasuries, the Stables, and such like meaner edifices. But by what we have already describ'd, a Man may readily conjecture what farther remains to be said.

All the Structures which we have already describ'd, are cover'd with large thick Tiles, varnish'd with yellow, green and blew, and fasten'd with Nails to withstand the fury of the Winds, which are very high at *Pe kim*. The Ridges which always run from East to West, rise above the Roof about the height of a Lance. The Extremities are terminated with the Bodies and Heads of Dragons, Tygers, Lyons and other Beasts, that wind about and extend themselves all the length of the ridges. A vast variety of Flowers, and Grotesco-work, and other delightfull Ornaments, issuing as it were out of their Mouths and Ears, or else being fasten'd to their Horns. And in regard that all that you see of these Palaces is varnish'd over with the Colours before mention'd, you would think at a distance, when the Sun rises, as I have many times observ'd, that they were all made or at least cover'd with pure Gold enamel'd with Azure and Green, which

yields

yields a most delightfull, magnificent and majestick Prospect.

Notes upon the twentieth Chapter.

Of some other Palaces, and certain Temples seated between the two Enclosures.

K. *The first Palace seated to the East between the two Enclosures, and upon the South side, as it is in the Plane, and as F. Couplet places it, speaking of the Emperour who caus'd it to be built. This Prince was call'd Ym sum, or Kim tum, and his Brother Kim ti, he began his Reign in the year 1436. he was taken by the Tartars in the year 1650. and set at Liberty some time after. His Brother Kim ti dy'd in the year 1457. and this Emperour reassum'd the Government the same year, and dy'd 1464. The Bridge which our Authour describes, is a piece of Workmanship altogether extraordinary, and is enough of it self to make us admire the Wit and Industry of the Chineses.*

L. *The second Palace seated between the two Enclosures, as are the six that immediately follow. It is call'd Hien yam tien, or the Palace of the Rising Sun. Therein are solemniz'd the Festivals of the first Day of the Moon.*

M. *The third Palace call'd Van xeu tien, or the Palace of ten thousand Lives. It is mark'd near the Lake by our Authour. That Emperour Kiacim, was otherwise call'd Xi sum. He began his Reign 1522. The Holy Francis Xavier arriv'd in China 1522. and dy'd in the Island of Su chuen in the Province of Quam tum, the second of December of the same year. The Emperour Kia cim, or Xi sum reign'd till 1567. his Son Mo sum, or Lum kim dy'd 1573. and his Grandchild Van lie, or Xin cum dy'd in the year*

1620. King Kia cim built this Palace to practise Chymistry, and get the Balsom of Immortality.

N. The fourth Palace call'd, Cim hieu tien, or the Palace of great Purity; I have plac'd it upon a Mountain conformable to our Authour's description. Therein the Feast of the fifteenth Day of the Moon is solemniz'd.

O. The fifth Palace, call'd Ym tai tien, or the Palace of the flourishing Tower. It stands near the Lake among the Trees, as our Authour describes it. There the Emperour abides during the excessive Heats.

P. The sixth Palace Van yeu tien, or the Palace of ten thousand Sports and Pleasures. It stands by the Lake on the North side: for so we have plac'd it according to our Authour's description. There the King repotes when he goes a Fishing, or to take his pleasure by water.

Q. The seventh Palace call'd Hu chim tien, or the Palace of the Tiger Walls. There the King breeds up wild Beasts of several sorts, and goes to see them himself. The situation of this place is not particularly set down by our Authour. I have plac'd it in that part which I thought to be the most spacious, and most proper between the two Walls.

R. The eighth Palace, call'd the Mansion of Fortess of the Middle, appointed for exercising the Eunuchs. The situation is not mention'd by the Authour, onely he places it between the two Enclosures as well as the other six.

S. The first Temple of the four most considerable in the Palace; it is call'd Tai quam mim, or the Palace of great Light, and dedicated to the Bear-stars: It stands within the inner Enclosure; and I have plac'd it on the left side as the most honourable place: as being upon the left hand of the Emperour.

T. The second Temple call'd Tai cao tien, or the Temple

Temple of the most Illustrious and Sovereign Emperour. This Temple is dedicated to that famous deify'd Captain mention'd in the sixteenth Chapter, whose Name I could never find, nor the precise time of his death. I have plac'd the Temple at a venture upon the West side of the Lake; because our Authour says no more but onely that it stands between the two Enclosures.

V. The third Temple call'd Macala tien, or the Palace of the Ox's Head: But our Authour does not precisely mark down the situation of it.

X. The fourth Temple, Lama tien, the Palace or Temple belonging to the Lama. It stands in the Plane, as our Authour places it; in the Middle of a Rocky Mountain, made with bands like a Sugar-loaf, with a Tower at the Top.

Y. Twenty four Palaces for the Mandarins, High Stewards of the Emperour's Household. I have plac'd them on the East side between the two Enclosures, where our Authour places them, who makes no particular description of them, no more than he does of the other Edifices; as Houses of Pleasure, Libraries, Magazines, Offices, Stables, &c. Which makes the curious more desirous of compleater descriptions, and more perfect draughts.

CHAP. XXI.

Of the Emperour's Temples seated in Pe kim, and of the manner how the King goes abroad to perform publick Duties.

BESIDES the Temples which stand in the Palace, the Emperour has seven more, in each of which he sacrifices once a year. Five in the new City, and two in the old one. The

The first of these is call'd *Tien tam*, or the Temple of Heaven, seated two Chinese Furlongs from the principal Gate of the City, a little to the East, and encompass'd with a round Wall three furlongs in compass. One part of this Area is taken up with very beautifull Buildings. The rest with a green and very thick Grove, whose Trees are of an extraordinary heighth; and render the place no less melancholy and gloomy to us, than it seems devout and venerable to the Infidels. It has five doors on the South side, three in the middle, like the Palace which are never open'd but when the King comes to sacrifice, and two of each side always open, for admittance of all that go to the Temple. On the South and North side, there are seven separate Apartments: Six of which are Halls and Portals, as large and magnificent as those of the King's Palace. The seventh is a vast and high round Hall which represents Heaven, supported by fourscore and two Columns; the whole painted within side with Azure and Gold, and cover'd with Tiles varnish'd with blew. In this Temple it is that the King sacrifices to Heaven upon the day, and at the very moment that the Sun comes to the Winter Solstice, attended by all the great Lords and Mandarins of the Court: and as for the Victims he offers, they are Oxen, Hogs, Goats and Sheep. Great preparations are made for the performance of this Ceremony, which is very solemn, and the Solemnity carry'd on with no less respect and humility. For then the Emperour lays aside his Gold, his precious Stones and yellow Robes; appearing onely decently habited in a plain of Vestiment of black or sky Colour Damask. The second Temple is call'd *Ti tam*, or the Temple of the Earth. It stands toward the West

at a distance answerable to that of the first; from which it differs nothing but onely that it is cover'd with Tiles varnish'd with green. When the King is Crown'd, before he takes possession of the Empire, he goes to this Temple where he sacrifices to the God of the Earth. Afterwards he puts on the Habit of a Ploughman, and with two Oxen with gilded Horns, and a Plough varnish'd with Vermillion and Streaks of Gold, he sets himself to plough a little piece of Ground that lies within the Enclosure of the Temple. While he is busie at his Labour, the Queen with her Ladies in another part dress him a poor and homely Dinner, which she brings him, and which they eat together. The ancient Chinese instituted this Ceremony, to the End their Kings might remember, that their Revenues came from the Labour and Heat of the Peoples Brows; and therefore ought to be employ'd in necessary Expences and for the good of the Kingdom, not in useles Buildings, exorbitant Sports and Pleasures, or superfluous Riot.

To the North of these two Temples, stand three more distant, two Chinese Furlongs from the Gates, and from the Walls on the North, East and West sides, and which are altogether like the two former. That on the North side is call'd *Pe tien tam*, or the North Temple of Heaven. Here the King sacrifices at the time of the Summer Solstice: and at the time of the Vernal Equinox he sacrifices in the Eastern Temple, call'd *Ge tam*, or the Temple of the Sun; and to the Autumnal Equinox in the Western Temple, which is call'd *Yue tam*, or the Temple of the Moon. But before the performance of these Sacrifices, the King commands a Fast for three Days to be observ'd in *Pe king*, during which time they are forbid to eat either

Flesh

Flesh or Fish: Nor are the Tribunals, especially the Criminal to doe any business: Which somewhat resembles our Fast of Ember-weeks. I ask'd a learned Man one day what benefit they hop'd to obtain by these Fasts and Sacrifices, and how they durst affirm that their King nor Queen ever sacrific'd publickly to Idols, since the Heaven, the Earth, the Sun and Moon were all inanimate Bodies, that no way merited Divine Honours and Sacrifices, which belong'd onely to God by whom they were created. To which he reply'd that the word Heaven had two significations. By the first was meant the material Heaven call'd *Yeu him chi tien*, which is that which we see, and of which we feel the effects, as we do also of the Sun, Moon and Stars: but the second signification intended the immaterial Heaven, call'd *Yeu vu him chi tien*, which has no shape or figure, and which is nothing but the Creatour and Principle of all things. This is the Heaven, added he, to which the Ancient *Chineses* address'd their Sacrifices and their Fasts, to appease his wrath, and return him thanks for the Benefits which continually they receive from him all the four Seasons of the year. But afterwards as men are naturally blockish and carnal minded, they forgot the true Lord of all things, and minded onely the material visib'e Heaven: Nevertheless, said he, when the King sacrific'd in the Temples of Heav'n, or Earth, the Sun or Moon, whose Names were onely us'd to distinguish the Sacrifices and the Seasons, he did not sacrifice to those Creatures as the People imagin'd, but to the spiritual Heaven.

The sixth Temple, standing in the old City, is call'd *Ti vam miao*, or the Temple of all the past Kings. This is a large and magnificent Palace, with

with many Apartments, Portals, Courts, and Halls, of which the last is as fair, as spacious, and as well adorn'd as those of the King's Palace. There you behold on rich Thrones, the Statues of all the Kings of *China*, good and bad, for four thousand five hunder'd twenty five years together, from the first King nam'd *To hi*, to the last call'd *Xum chi* the Father of the present Prince. This Temple stands in the middle of one of the fairest Streets of the City. Which Street is fill'd up in two places by two Triumphal Arches with three Gates, high rais'd, majestick and worthy to be admir'd. All People that pass thorough this Street, of what quality so ever, alight and walk a foot when they come to these Arches, till they are past the Front of the Temple. Here the King performs his Annual Ceremonies to his Predecessours once a year. But the Ceremonies which are observ'd both in this and all other Solemnities are so numerous, and of such various and different Sorts, that we should never make an end, should we go about to give a full accompt of them all. But the Reader may make an easie judgment of their Splendour, by what we have related,

The seventh is call'd *Chim hoam miao*; or the Temple of the Spirit that guards the Walls. It stands within the City near the Walls, on the West side. The King never sacrifices in this Temple, but the *Mandarins* onely. Nevertheless this Ceremony is accompted among the Royal Sacrifices, as well for that the King is at the Charge, as because that he is the Man who names the Persons that are to sacrifice in this place. Moreover all the Cities of the Empire have such a Temple as this, and seated as this is; consecrated to the Spirit that guards the Walls, as if we should say, dedicated

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J Geni: with a*

dictated to the Tutelary Angel of every City. Thus much for the Emperour's Temples. We are now to give an accompt of the Pomp and Magnificence of his Retinue, when he stirs out of his Palace.

There are two occasions that carry the Emperour abroad out of his Palace. The first, when he goes a hunting, or to take the Air; which is lookt upon onely as a private Action; and then he is attended onely by his Guard, the Princes of the Blood, and other great Lords, who ride before, behind or on each side, according to their Degrees and Pre-eminency. This train does not consist of above two thousand Men, all on Horse-back, sumptuous in their Habits, their Armes, and the trappings of their Horses; at what time you behold nothing but Silks, and Embroideries of Gold and Silver glittering with precious Stones. Certainly, if a Man do but consider it well, I question whether any Prince upon the Earth ever appear'd in his common Cavalcades with a Pomp parallel to what we see at this Court, when the Emperour comes forth out of his Palace onely to divertise himself in his Parks and Gardens, or onely to hunt for his pleasure in the Countrey.

The second occasion is when the Emperour comes forth to perform any Sacrifice, or any publick Duty: and then his Procession is after this Manner.

First, appear twenty four Men with large Drums, in two rows or files of twelve a piece; as do all the rest that follow.

Secondly, twenty four Trumpets, twelve in a row. These Instruments are made of a certain Wood call'd *V tum xu*, highly valu'd by the *Chineses*, who say, that when the Bird of the Sun is desirous

desirous of repose, she peaches upon the Boughs of this Tree. These Trumpets are about three foot in length, and almost a hands breadth diameter at the Mouth. They are shap'd like a Bell, adorn'd with Circles of Gold, and pleasingly accord with the noise and beat of the Drums.

Thirdly, twenty four men with long staves, twelve in a row: which staves are seven or eight foot in length varnish'd with red, and from one end to the other adorn'd with guilt Foliage.

Fourthly, a hunder'd *Halbardeers*, fifty in a row, with the heads of their Halbards in the form of a Crescent.

Fifthly, a hunder'd Men carrying Maces of guilt Wood, fifty in a row, with staves as long as a lance.

Sixthly, two Royal Poles call'd *Cassi*, varnish'd with red intermix'd with Flowers and gilt at both Ends.

Seventhly, four hunder'd large Lanthorns richly adorn'd, and all curious pieces of Workmanship.

Eighthly, four hunder'd Flambeaux, delicately trimm'd and carv'd, and made of a certain sort of Wood, that gives a great light that lasts long.

Ninthly, two hunder'd Lances, adorn'd below the steel heads, some with silk Fringes; others with the tails of Panthers, Wolves, Foxes, or other Beasts.

Tenthly, twenty four Banners, upon which are painted the twenty four Signs of the Zodiack, which the *Chineses* divide into twenty four parts, whereas we divide it into no more than twelve. *Chaldeans had 24 signs; Egyptians 28; Arabians 30; and the Persians 32.*

Eleventhly, fifty six Banners, wherein are painted fifty six Constellations, under which the *Chineses* comprehend the whole Number of the Stars.

Twelfthly,

Twelfthly, two large Flabels, supported by long Poles, gilded and painted with various Figures of the Sun, Dragons, Birds, and other Creatures.

Thirteenthly, twenty four Umbrello's richly adorn'd, and they that carry them, two and two together, as I said before.

Fourteenthly, eight Sorts of Utensils, for the King's ordinary Use and Occasions, as a Table Cloath, a Basin of Gold, and an Eure of the same Metal, with several other things of the same Nature.

Fifteenthly, ten Horses as white as Snow, with their Saddles and Bridles adorn'd with Gold, Pearls, and precious Stones.

Sixteenthly, a hunder'd Lanciers, and on both sides within side of them, the Pages of the Emperour's Chamber, and in the middle between them the Emperour himself with an Air majestick and grave, mounted upon a lovely Steed, and cover'd with a Parasol or Umbrello, beautifull and costly beyond the belief of those that never beheld it; and so large that it shades both the Emperour and his Horse.

Seventeenthly, the Princes of the Blood, the petty Kings, and a great Number of the most Eminent Lords, magnificently clad and rang'd on both sides, in ranks and files according to their Dignities.

Eighteenthly, five hunder'd young Gentlemen belonging to the Emperour, richly habited.

Nineteenthly, a thousand Men, five hunder'd in a Body, call'd *Hiao guei*, that is to say, Footmen, clad in red Robes, embroider'd with Flowers and Stars of Gold and Silver, with long streight plumes of feathers in their Bonnets.

Twentiethly,

Twentiethly, an open Chair or Litter carry'd by thirty six Men; attended by another close Litter, as big as a Chamber, and carry'd by a hunder'd and twenty Men.

One and twentiethly, two vast Chariots each of them drawn by two Elephants.

Two and twentiethly, a large Chariot drawn by eight Horses, and another lesser, by four. All these Chariots are sumptuously lin'd, the Elephants and Horses richly caparison'd, and the Governours and Coachmen in costly Liveries, and every Litter and every Chariot is attended by a Captain with fifty Souldiers.

Three and twentiethly, two thousand learned *Mandarins*, a thousand in a Body.

Four and twentiethly, two thousand Military *Mandarins*, both the one and the other gorgeously apparell'd in their Ceremony-Robes: and these last bring up the Emperour's Train, and conclude the Pomp.

Notes upon the twenty first Chapter.

And upon the Emperour's seven Temples standing in the two Cities.

Z. Five Temples seated in the new City. The first call'd Tien tam, or the Temple of Heaven; standing as our Authour says, two Chinese furlongs from the Principal Gate of the City, that is to say, from the South Gate, a little toward the East. It is encompass'd with a round Wall, three furlongs in Circumference: The rest is to be seen in the Plane. There the King sacrifices to the Winter Solstice. The four other Temples are built altogether like the first. The second call'd Ti tam, or Temple of the Earth, is seated toward the West at a distance from the Principal Gate proportionable to that of the first. Here the Emperour sacrifices to

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the

the God of the Earth upon the day of his Coronation. The third is about two Furlongs distant from the North Gate, and is call'd *Pe tien tam*, or the North Temple of Heaven. Here the King sacrifices to the Summer Solstice. The fourth is about two Furlongs distant from the East Gate; and is call'd *Ge tam* or the Temple of the Sun, where the King sacrifices to the Vernal Equinox. The fifth is two Furlongs distant from the Western Gate, and is call'd *Yue tam*, or the Temple of the Moon, where the King sacrifices to the Autumnal Equinox. If we must allow sixteen Furlongs in length to the new City, according to the Opinion of F. Adam, these two Temples ought to be plac'd farther, to keep the same distance of two Furlongs from the East and West Gates.

1. Two Temples standing on the old City. The first call'd *Ti vam miao*, or the Temple of all the deceased Kings: This is a spacious and magnificent Palace, in the chief great Room of State of which, are to be seen the Statues of all the Kings of China, good and bad, from King *Fo hi* seated all upon Thrones. Our Author mentioning the Situation of it, says no more, than onely this, that it stands in one of the fairest Streets of the City between two Triumphal Arches, which are mark'd down in the Plane. So that this Temple must not be plac'd to the South of the Palace; in regard that space is taken up with the outermost Courts and first Apartments of the Palace. Nor did I think it proper to place it toward the West, in regard the following Temple is plac'd there; nor toward the North which among the Chinese is the meanest place in the City, and therefore I have plac'd it toward the East, in the Street which is next the East Gate of the Palace.

2. The second Temple is call'd *Chim hoam miao*, or the Temple of the Spirit that guards the Walls. I have plac'd it according to our Author within side, and

and near to the Walls. Here the King never sacrifices himself, but onely the Mandarins.

A A. The six supream Tribunals of the Learned Mandarins, describ'd by our Author in Chap. 13. He says they are plac'd according to their Order, near the King's Palace upon the East side, so many spacious square Edifices which have every one three Divisions of Apartments, &c. I have very near represented them in the same manner, placing the first near the inner Apartments of the Palace where the Emperour himself resides.

The first, *Li pu*, has the Oversight of all the Mandarins of the Empire. Four inferiour Tribunals belong to this, which assemble together in the same Palace, in two Rows of Apartments; that are to be seen upon the right and left hand; the middlemost being appointed for the supream Tribunal. And it is the same thing with the other five, where the middlemost is still the supream, and the inferiour on each side.

A A 2. The second, *Hu pu*, has the Oversight of the Exchequer, with fourteen inferiour Tribunals; one for every one of the Provinces of China; that of *Pe kim* having no particular Tribunal, by reason of the Dignity of that Province where the Court resides.

A A 3. The third Tribunal, *Li pu*, that has the ordering of Ceremonies, Sciences, Arts, &c. with four inferiour Tribunals.

A A 4. The fourth Tribunal, *Pim pu*, that has the Care of Warlike Arms and Provisions, with four Tribunals under it.

A A 5. The fifth Tribunal, *Him pu*, that judges without appeal of all Crimes committed in the Empire, with fourteen Tribunals inferiour to it.

A A 6. The sixth Tribunal, which has the Oversight of the publick Works; with four Tribunals inferiour to it.

B B. The five Tribunals of the Military Mandarins

rins, seated to the West of the Royal Palace. Our Author speaks nothing particularly either of their situation or fabrick: But 'tis very probable, they are all built like the former. The first which we may suppose to stand most to the North, Heu fu, or the Rere-gard. The second Tso fu, or the left Wing; the third Yeu fu, or the right Wing. The fourth Chum fu, or the main Battle. The fifth Cien fu, or the Vanguard.

Neither does F. Magaillans speak any thing of the situation of many other Tribunals in Pe kim, of which he gives the Description. But most certainly they stand in those places, where he says in general, that there are Palaces and Tribunals in such Streets, as in the Street of Perpetual Repose, and in other parts mark'd down in the Plane.

We have nothing to observe upon the Emperour's Pomp, when he stirs abroad out of his Palace, but onely this that the Description of Father Adam, is much after the same Manner.

THE END.

An Abridgment of the Life and Death of F. Gabriel Magaillans, of the Society of Jesus, Missionary into China, written by F. Lewis Buglio, his inseparable Companion for six and thirty Years; and sent from Pe Kim in the Year 1677.

FATHER Gabriel de Magaillans, a Native of Portugal, was born in the year 1609. He spent his first years in the House of one of his Uncles who was a Canon, and who took care to educate him in Piety and the fear of God. Afterwards

wards he studied in the Schools of the Society of Jesus, in the famous University of Conimbre; where mov'd by the good example of those Fathers, he resolv'd to forsake the world, and was receiv'd into the Society at seventeen years of age. Being as yet but a Noviciate, he begg'd leave that he might be sent to the Missions of the East Indies, which would not be granted him however, till he had compleated his Studies of Rhetorick and Philosophy. He arriv'd at Goa in the year 1634, where he was immediately employ'd to teach Rhetorick to the young Religious of the House. Two years afterwards he earnestly desir'd that he might be sent to the Mission of Japan, which was with great reluctancy at length consented to, by his Superiours, in regard of the great progress which their Scholars made under such a Master. When he arriv'd at Macao, the Father Visiter order'd him to teach Philosophy, to which he thereupon began to settle himself: but at the same time there came a Christian Mandarin, who discharg'd him from that employment. And indeed the Father Visiter was willing to lay hold of the opportunity of such an Officer, by his means to get the liberty of sending a person of merit into China, to assist the Missionaries there. For at that time there was no person in the whole Colledge who was proper for that Countrey. Which was the reason that F. Magaillans, observing so favourable a conjuncture, earnestly begg'd the Employment, which was granted him as soon. Thereupon he departed with the Mandarin, and arriv'd at the City of Han Chen, the Metropolis of the Province of Che Kiam, where the Vice Provincial then resided. At the same time also there came Intelligence from the Province of Su chuen, that Father Lewis Buglio, who was gone to lay the Foundations of a

Mission there, was fallen sick and wanted a Companion. Thereupon Father *Magaillans* offer'd himself and obtain'd leave to goe and assist him; and though it were a Journey of above four months from *Ham cheu*, to the Capital City of *Suchuen*, nevertheless he fortunately arriv'd there, and became a great help to Father *Buglio*; and then it was that he apply'd himself with great Industry to the study of the *Chinese* Language and Letters, which he learnt with an extraordinary ease.

Two years after, there happen'd a violent Persecution against the Preachers of the Gospel, rais'd by the *Bonzes* of that Province, who assembling together in great numbers from the neighbouring Cities, accus'd the Fathers of Rebellion in all the Tribunals of that Metropolis. The chief *Mandarin* therefore of the Tribunal of Crimes fearing a Revolt, at a time when the Kingdom was turmoil'd with several Insurrections, order'd that the Fathers should be well drubb'd, and then expell'd out of the limits of the Province. But they putting their confidence in God's assistance, and the protection of the *Mandarins*, of which the greatest part were their Friends, would not forsake their Station. Thereupon the *Bonzes* hung up Libels every day in the principal Quarters of the City, against the Fathers; as also against the *Mandarins*. But one of the Military *Mandarins*, who was a Christian, took care to have them pull'd down by the Souldiers. On the other side, the Fathers writ several Books, wherein they explain'd and asserted the truth of their Faith, and refell'd the Impositions of their Adversaries. This Persecution lasted three months; but then the *Bonzes*, whether it were that they were afraid of the *Mandarins* who protected the Fathers, or whether they wanted

wanted money to maintain them any longer in the Capital City, retir'd home one after another; and then the Governour of the City, who favour'd the Fathers, discharg'd the Superiour of the *Bonzes* from his Employment; which put all the rest to silence, and absolutely stopt that uproar.

In a short time after, they were expos'd to a Persecution much more formidable than the former. For the Rebel *Cham bien chum*, follow'd by a numerous Army, and filling all places where he came with fire and slaughter, advanc'd toward the Capital to make himself Master of the place, and there take upon him the Title of Emperour of *China*, as he really did. Upon this, a great number of people fled for shelter to the Mountains, and the Fathers among the rest, with a resolution to expect the issue of these disorders. In the mean time the Rebel took the Capital City, where he made a bloody havock; and three months after understanding that great numbers of people were fled to the Mountains, and among the rest the Fathers, he sent several Companies of Souldiers who brought back a considerable part of the people, of which number were the Fathers. But when they came into his presence he receiv'd them with extraordinary honours, and promis'd them that as soon as he had secur'd himself in the quiet possession of the Empire, he would erect magnificent Churches in honour of the God of Heaven. In the mean time he gave them a magnificent House, where the Fathers hung up the Picture of our Saviour, and baptiz'd several persons, and among the rest the Tyrant's Father in law. And indeed, during the three years that he usurp'd the Government, for the first year he behav'd himself with much Justice and Liberality. But being provok'd by several Insurrections in several

parts, he resolv'd to subdue the Province of *Xen si*, the Inhabitants of which are a warlike sort of people, and before his departure so to secure the Province of *Suchuen*, that it should not be in a condition to revolt. In pursuance of which cruel resolution, he put to death an infinite number of people by all manner of Torments. Some were cut into quarters, others flead alive, others were cut in pieces by bits, and others were mangl'd, but not suffer'd to dye. A hundred and forty thousand Souldiers also of the Province of *Suchuen* he caus'd to be massaker'd, so that the Province was almost depopulated. Thereupon the Fathers observing these horrid Butcheries, and despairing to make any farther progress under the Government of so barbarous a Tyrant, presented a Petition to him, wherein they desir'd leave to retire till the troubles that harass'd the Kingdom were appeas'd. But the Tyrant was so enrag'd at this Petition, that about two hours after he sent for the Domestick Servants belonging to the Fathers, and order'd them to be flead alive; accusing them that they had instill'd those thoughts into their Masters heads. Presently the Fathers hasten'd to save their lives, and told the Tyrant, which was no more than the truth, that those poor people had not the least knowledge of their design. However after some discourse, the *Barbarian* order'd the Fathers to be lay'd hold of, and carry'd to the place of execution and there to be cut in pieces. Which had been executed, if his Chief General, who was his adopted Son, had not, while they were leading to the place of torment, by his Arguments and his Intercessions obtain'd their pardon. Thereupon the Tyrant sent away with all speed to have them brought back again into his presence, where after he had loaded them with ill language and Reproaches,

ches, he committed them to the custody of certain Souldiers, with orders to guard them day and night. In which condition they remain'd for a whole month, at the end of which he sent for them one morning into his presence. They found him then very bloodily employ'd in giving Orders for the putting to death a great number of persons, and verily believ'd that their last hour had been at hand. But at the same time it was the will of God, that the Scouts came in one after another, bringing intelligence that some of the avant Couriers of the *Tartars* Vanguard were at hand. But the Tyrant, not giving credit to their Intelligence, would needs mount without his Arms, and attended onely by some of his most faithfull Friends, rode forth to make a farther discovery of the Enemy himself, at what time being forc'd to a Skirmish, he was at the beginning of the Fight shot through the Heart with an Arrow. Thus the Fathers finding themselves at liberty by the death of the Tyrant, resolv'd to retire to their House. But by the way they met a Troop of *Tartars* that shot several Arrows at them, insomuch that *F. Magaillans* was shot quite through the Arm, and *F. Buglio* into the Thigh, where the head of the Arrow stuck very deep in the Flesh: so that although *F. Magaillans* made use of his Teeth to pull it out he could not. Till looking about him in that extremity, he spy'd at last a pair of Pincers lying in a blind place to which they had retir'd for shelter, by the help of which he drew the Arrow out of the wound, not without great loss of blood.

The same Evening they were presented to the Prince who commanded the Army, who being inform'd what they were, entertain'd them with an extraordinary civility, and order'd two Lords to take care to furnish them with all things necessary.

Howe-

However, The Fathers underwent great hardships, for above a year together that they follow'd the Army, till they came to *Pe Kim*, more especially for want of Victuals, of which there was great scarcity in the Army for some time: so that F. *Magallans* was constrain'd for three months to live upon a small quantity of Rice onely boil'd in fair water. But upon their arrival at Court, the Tribunal of Ceremonies, which takes care of all Strangers, caus'd them to be lodg'd in the Royal Hostery, with a large allowance of Provision for their entertainment. There they resided two years, which being expir'd, a Person of Quality was commanded to take care of their Entertainment. During all which time they employ'd themselves in preaching the Gospel, and baptiz'd several persons. They continu'd seven years at Court, before they were known to the King. But then the Prince understanding who they were, was extremely joyfull at their preservation, and gave them a House, a Church, Revenues, and Money to buy them Vestments. Thereupon F. *Magallans*, in testimony of his Gratitude to the King for so many Favours, employ'd himself day and night in making several curious and ingenious pieces of Art to please him; yet not so, but that he was no less diligent in the Conversion of Souls, as well by preaching as by writing. He also wrote several Relations, and translated the Book of St. *Thomas Aquinas* concerning the Resurrection of the Body, which was receiv'd with great applause.

After a Reign of eight years the King dy'd; and because his Son, who is the present Emperour, was very young, he appointed four Prorectors to govern the Empire during the Son's minority. Now at the beginning of their Regency, some Footmen belonging to a Christian *Mandarin*,
to

to revenge themselves upon their Master, against whom they were highly incens'd, falsely accus'd F. *Magallans* to have given Presents in favour of that *Mandarin*, who was put out of his Employment; which is a great Crime in *China*. Thereupon the Father was carry'd before the Criminal Tribunal, where he was put to the Rack two times, by the squeezing of both his Feet in a Press, which though it were a hideous Pain, yet the Father endur'd it with a constant Resolution, nor would be brought to confess a thing of which he was not guilty. Nevertheless the Judges contrary to all Justice, condemn'd him to be strang'd, and sent their sentence, according to custom, to the four Regents. But they, as well for that he was a stranger, as because they were satisf'd of his Innocency, acquitted him, and restor'd him to his Liberty.

Three years after, in the Persecution which all the Fathers suffer'd for Religion, he was apprehended with others, and loaden for four whole months together with nine Chains, three about his Neck, three about his Arms, and three about his Leggs: He was also condemn'd to have forty Lashes, and to be banish'd out of *Tartary* as long as he liv'd. But a great Earth Quake that happen'd at that time at *Pekin*, deliver'd both him and the rest of his Companions. Afterwards for several years together, he made it his business as well to perform the actual Functions of the Mission, as to please the Reigning Prince, who had taken possession of the Government, with his ingenious Inventions; labouring like an ordinary *Mechanick*, to the end that the favour of the Prince might be a means to maintain and augment the Faith; which was the Fathers onely aim.

Three years before his Death, the wounds
which

which he receiv'd in his Feet, when he was put upon the Rack broke out again, which he endur'd with an extraordinary Patience. Two Months before he dy'd, these pains were accompany'd with defluxions that stopt his Respiration; so that he was constrain'd to sleep sitting up in a Chair for fear of being choak'd; which was the reason that many times he never shut his Eyes for several nights together. He wanted for nothing during his Sickness, but no Remedies could surmount the force of the Distemper, which daily encreas'd; so that upon the sixth of May, in the year 1677, between six and seven a Clock in the Evening, as he sat in his Chair, and the Distemper urging still with more violence, he sent for the Fathers who gave him the *Viaticum* and extream Unction, after he had some days before made a general Confession. And so about eight a Clock he placidly surrender'd his Soul to his Creatour, in the presence of all the Fathers, the Servants, the Neighbours, and several Christian *Mandarins*, who could not forbear weeping at his departure. The next day F. *Verbieft*, now Vice Provincial of this Mission, went betimes in the Morning to give notice to the King of the Death of the Father. The Prince bid him return home, whither he in a very short time would send him his own Orders what to do. Accordingly within half an hour, he sent three Persons the most considerable in his Court, with an Elogy in honour of the Father, two hundred *Taels*, or about fourscore pounds, and ten great pieces of Damask for his Shroud, with command to perform all the customary Ceremonies before the Corps of the Deceas'd, and to bewail him after the usual manner, which the two Messengers did, shedding a great number of Tears in the presence of the whole Assembly.

The

The Elogy which the King gave the Father was in these words.

“ I understand that *Nghan uen su* (for by that Name they call'd the Father in *China*) is dead of a Distemper. I make him this writing, in consideration that while my Father liv'd who was the first Emperour of our Family, this same Holy Person by his ingenious Pieces of Art delighted the genious and humour of my Father; and for that after they were invented he took care to preserve them with an extraordinary Industry, and beyond his Strength. But more especially for that he came from a Region so far distant, and on the other side of the Sea to abide several years in *China*. He was a Man truly sincere and of a solid Wit, as he made appear during the whole Course of his Life. I was in good hopes his Disease might have been overcome by Remedies. But contrary to my Expectation he is remov'd for ever from us, to the great sorrow and sensible grief of my heart. For that reason, I make him a Present of two hunder'd Crowns, and ten large Pieces of Damask, to shew that my design is never to forget our Vassals that repair to us from Places so remote.

Below was written, *the Emperour's words*.

The sixteenth year of the Emperour *Cam hi*, the sixth day of the fourth Moon, which answers to the seventh of May, in the year of Christ 1677. the next day after the Father's death.

This Elogy was printed, as also an abstract of the Life of the Father, and giv'n about to all the Princes, great Lords, *Mandarins*, to our Friends, and all that were Christians. Which was of great consequence and mainly contributory to the Credit and Reputation of our sacred Law, when the

World

World should understand the high Esteem which the King had of the Preachers of the Gospel.

Two days after, the King sent again the three same Persons to weep before the Corps of the deceased, because he had order'd them to accompany it to the Grave: which was an extraordinary Honour. However the Fathers had not as yet given notice to their Friends of his death, for fear of the disturbance it would be to their Minds: and yet there was a great Concourse of Friends and *Mandarins*, who came with their Presents to perform the usual Ceremonies; while others sent their *Elogies* and Encomiums upon the Father, written upon white Satin.

Some days before he was buried, the same three Persons came to tell us, that it was the King's pleasure, his Funeral should be very magnificent. So that the Fathers as well to conform themselves to the Will of the Prince, as to shew their high value of the *Elogy* which the Prince had sent them, made more than ordinary preparations.

Upon the day of the Funeral, the same three Persons came in very good time to accompany the Corps, according to the King's command. There came also a great Number of *Mandarins*, Acquaintance and other Persons to pay the same respects. And as for the Ceremony it was perform'd after the following Manner.

Ten Souldiers march'd before with their Armes to clear the Streets; they were follow'd by ten Ushers of several Tribunals, that carry'd Tablets, wherein was written an Order of the *Mandarins*, to give way, under pain of punishment. Twenty four Trumpeters and Hoeboys, with several Sorts of other Instruments follow'd them, and preceded the King's *Elogy* that was written upon yellow Satin, and carry'd in a Litter, surrounded with four and
twenty

twenty Pieces of Satin of various Colours. This *Elogy* was attended by several Christian Eunuchs, of which there were some that waited upon the King's Person. Afterwards appear'd three other Litters adorn'd with several Pieces of Silk. In the first was carry'd the Cross, in the second the Picture of the Holy Virgin, and in the third the Picture of St. *Michael*. These Litters observ'd a convenient distance one from the other, and in the spaces between there went a great number of Christians, of which some carry'd Lanthorns, some Banners, and others Censers, others carry'd wax Tapers, sweet Odours and other things. After that in another Banner was carry'd the Portraiture of the Father surrounded with Pieces of Silk, which the King had order'd to be drawn to the Life three years before, together with the Pictures of all the rest of the Fathers, by a famous Painter of the Palace. This Picture was attended by a great Multitude of Christians, among which there were above threescore in Mourning. The Fathers came last, and just before the stately Coffin; which was set into an Hearse varnish'd over with Gold and Vermillion, under a Canopy of a rich Piece of red Velvet, which was environ'd with certain Pieces of white and blew Damask, and was the King's gift. The Coffin was carry'd by seventy Men, who had every one a Mourning Bonnet upon their Heads, and the number of those that follow'd the Coffin was so great, that the Front was distant from the Rear above a Mile. When they came to the place of Enterrment, the Responses were Sung, with other usual Prayers and Ceremonies of the Christians. To which purpose eight Christian *Mandarins* in Surplices assisted the Father that perform'd the Office. The Christians also Sung with great
Devotion,

Devotion, the Litanies of the Holy Virgin, and then the Body was put into a Sepulchre made of Brick. So soon as the Ceremony was over, you might hear the Lamentations and Moans of the whole Assembly accompany'd with Tears that shew'd the reality of their grief; the three Persons also sent from the Emperour perform'd their parts. And three days after they return'd by the King's Order, and pay'd the same Funeral respects as upon the burial day.

Never was seen in this Court a Funeral so Magnificent, whether you consider the Multitude of those that were at it, their Modesty, their Tears, and their sincere sorrow, or the Honours done to the Party Deceas'd by the King, and the Elogy which he gave him, contrary to the usual custom. So highly had this good Father merited all a long the marks of esteem that were bestow'd upon him, by the Modesty which he shew'd in all his Actions, by his extream charity for all the World, and particularly toward the Poor, by his Affability to all sorts of Persons, by the hardship which he suffer'd for the love of God, and his Zeal for the Advancement of the Christian Religion, though at the expence of his Life and Reputation.

The King understanding by the Persons whom he had deputed to be present at the Ceremony, the Solemnity of the Funeral, and with what Pomp and Decency it had been perform'd, was extreamly satisfi'd; so that when the Fathers went to return their thanks to his Majesty, he made them approach very near his Person, entertain'd them with a particular sweetness and favour, and cheer'd them for their loss, with expressions full of goodness and sincerity.